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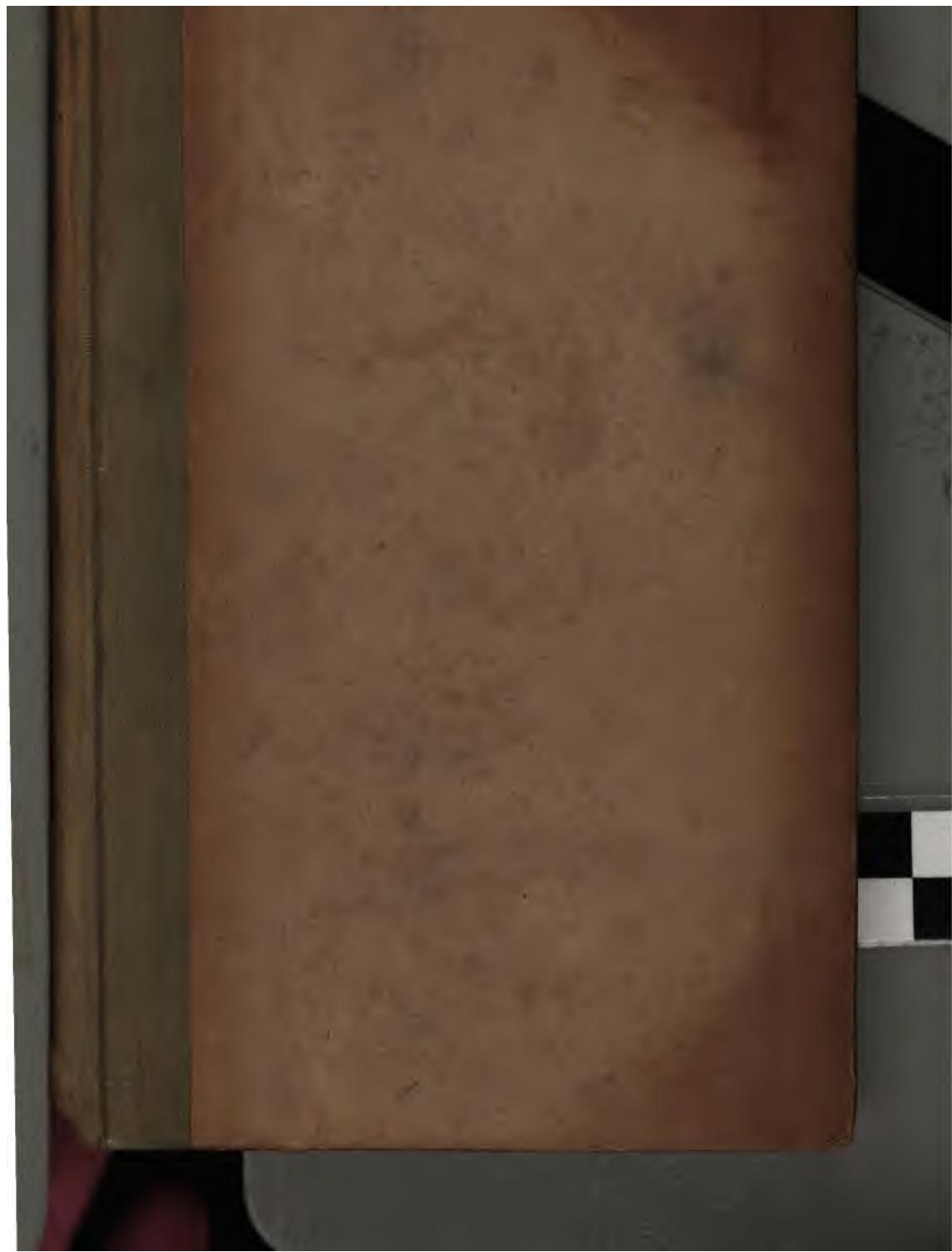
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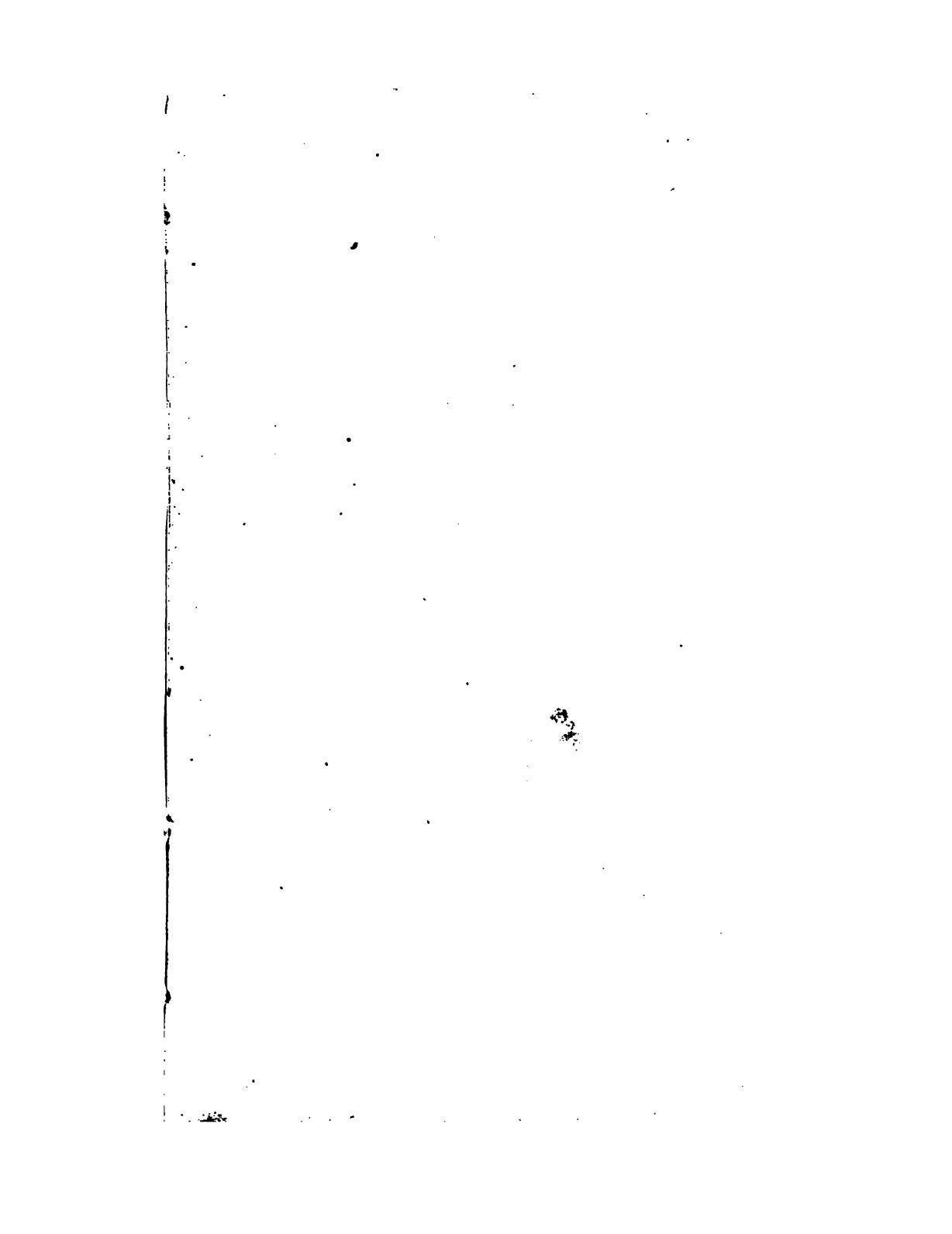
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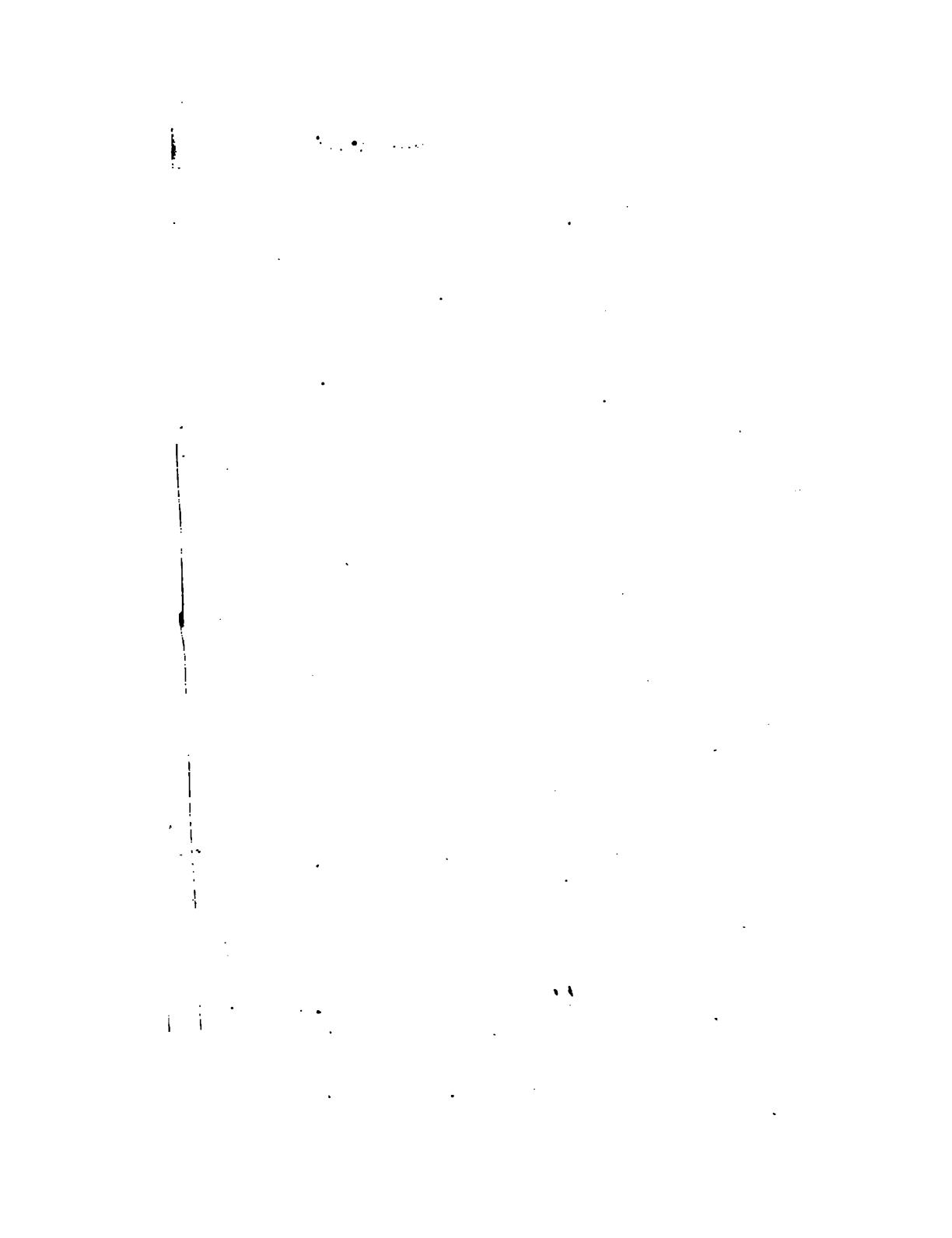


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June 2 1820.

EPITOME

OR

GRECIAN ANTIQUITIES.

FOR THE USE OF SCHOOLS.

LEVELAND.

ST

LKINS;

D.

DISTRICT OF MASSACHUSETTS, to wit:

District Clerk's Office.

Be it remembered, that on the thirteenth day of April, A. D. 1827, in the fifty first year of the Independence of the United States of America, Charles D. Cleveland, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit* — “An Epitome of Grecian Antiquities. For the use of schools. By Charles D. Cleveland.” In conformity to the Act of the Congress of the United States, entitled, “An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to an Act entitled, “An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JOHN W. DAVIS, } *Clerk of the District*
{ *of Massachusetts.*



PREFACE.

IT has been a subject of remark and regret among scholars, that Grecian Antiquities should receive so little attention in our preparatory schools. But the neglect of this essential branch of classical study should be attributed to its right cause,—to the want of a suitable book. Potter, though a most full and learned work, is adapted only to advanced scholars. It is too large and too expensive for a school book, and as such, we think, it can never be generally introduced. To the young student it appears formidable; its mythological and historical digressions become tedious; and its long and numerous quotations from the Greek and Latin poets, increase its size, without adding much to its value. Robinson, though better than Potter, is still too large for those who have made but little progress in the classics; and Bos is seldom met with in this country.

The following pages have therefore been compiled for the use of our Classical Schools. The work was suggested by a desire to make accessible to the youthful scholar, a compact and unexpensive manual, for the illustration of his elementary Greek studies: and the task has been executed in the conviction that no such manual existed.

The author would acknowledge himself very much indebted to “Bos’ Greek Antiquities,” which he has made the basis of his work; also, to Potter’s and Robinson’s “Archaeologia Graeca;” to Gillies’ “Discourse upon the manners of the Greeks;” to Montfaucon’s “Palaeographia Graeca,” and “Antiquity Explained;” to Walton’s “Biblia Polyglotta;” and to a few other works, which it would be unnecessary to mention.

The third part, which treats of the civil government of the Spartans, *upon which Potter and Bos are silent*, was taken from Robinson, and from Cragius’ work “De Republicâ Lacedaemoniorum.” The want of some small treatise upon the government, manners, and customs of this warlike state, long the most powerful in Greece, has been particularly felt.

Hoping that he has supplied a deficiency, and made a useful book, the author submits his work to an intelligent public.

Hanover, N. H. }
April, 1827. }

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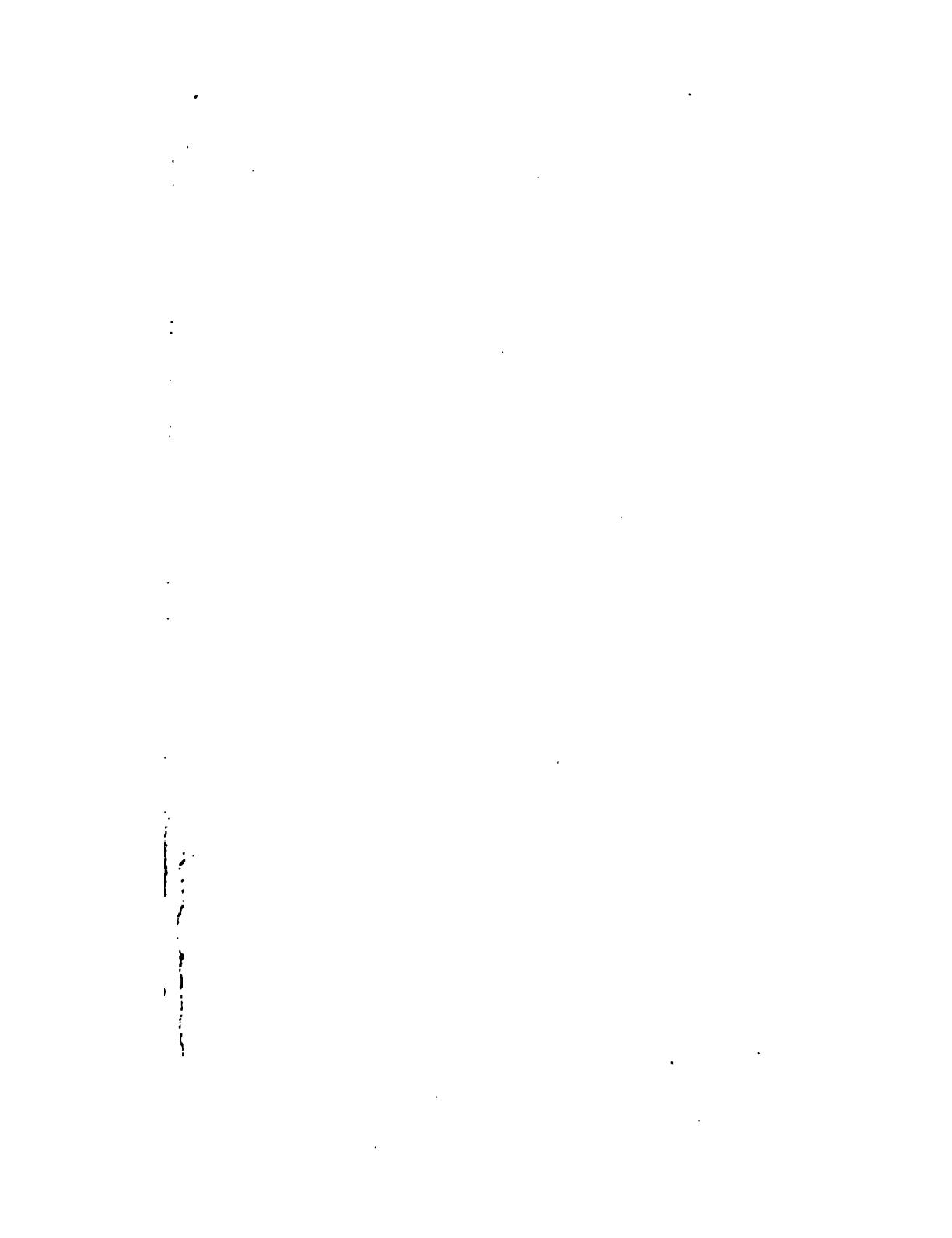
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ANTIQUITIES

OF GREECE.

PART I.

CHAP. I.

TOPOGRAPHY, NAME, AND DESCRIPTION OF GREECE.

ANCIENT Greece was bounded on the north by Macedonia and part of the Aegean sea; on the east by the Aegean; on the south by the Cretan; and on the west by the Ionian sea. Its length from north to south was 380 miles; its breadth from east to west 310. It was called *Ἑλλάς*, from a city of Phthiotis, a province in the south of Thessaly; and the inhabitants were called *Ἑλληνες*, from the name of a son of Deucalion. But the Hellenes of Homer are particularly the inhabitants of Thessaly.

Hellen, son of Deucalion, and governor of Phthiotis, about fifteen hundred years before Christ, called his subjects Hellenians, which name was at last applied to all the Grecians. Two sons of Hellen, Aeolus and Dorus, gave names to the two nations Aeolia and Doris or Doria.

The name of the first Greeks was not *Ἑλληνες*, but *Γραικοι*; whence they were called, by the Romans, *Graeci*. This name was taken either from Graicus, the son of Thessalus; or from *γη*, *γαῖα*, *γῆ*, *the earth*;

which etymology would give to *Graeci* the import of *Γῆγενεῖς*, *sons of the earth*. Hence the ancient Athenians took the name of *Τέττιγες*, *grasshoppers*; because these insects were thought to have sprung from the earth; and as a badge of distinction, and a sign of their antiquity, they wore golden grasshoppers in their hair.

CHAP. II.

OF ATTICA AND ATHENS.

ATTICA was bounded on the N. by Boeotia; on the E. by the Aegean sea; on the S. by the Saronic gulf; and on the W. by Megaris. It was anciently called *Ακτή*, which signifies *a shore*; and also *Ιωνία*, from Ion, who is the Javan, son of Japhet, of the Hebrews. Hence, in the Bible, Greece is called Javan.

Athens was the most celebrated city not only of Attica, but of all Greece. It was first called Cecropia, from Cecrops its founder; afterwards, *Αθήνη*, in honor of the goddess Minerva, to whose patronage it was dedicated; and by way of distinction *Αστυ, the City.*

The circuit of Athens was 178 stadia, or 22½ miles. It was not so large and extensive at first as it was afterwards: for originally it only occupied the space on which the citadel was afterwards built.

This city was celebrated for its beauty and riches; for the illustrious men to whom it gave birth; and as being the asylum of the Muses, and the parent of the Arts and Sciences. On this account the poets have styled it *The Learned Athens.*

The Cecropia, the part built by Cecrops, and afterwards called the citadel, was situated in the middle of a large plain, and on a high rock. When the number of inhabitants increased, and houses were built over the whole plain, the citadel was called by way of distinction, ἡ ἄνω πόλις, or ἀκρόπολις, *the upper city*. It was fortified with strong walls. In its centre stood the temple of Minerva, called *Παρθενών*, (from παρθένος, *a virgin*), because that goddess preserved her virginity inviolate. It was burned by the Persians, but rebuilt and enlarged by Pericles; and still remains the noblest monument of antiquity.

The lower city comprised all the buildings around the citadel, fort Munychia, and the two havens, Phalerum and Piraeus; and was encompassed with strong walls.

The lower as well as the upper city was ornamented with innumerable statues, temples, monuments and splendid edifices.

Πάνθεον was a temple consecrated to ALL THE GODS. It was a magnificent structure, and was supported by 120 marble pillars.

Στοιχί, Porticoes, were very numerous. In these Zeno taught philosophy. Hence his followers were called *Στοιχίοι, Stoicks*.

Ωδεῖον was a music-theatre, built by Pericles. It was filled with seats, and adorned with statues and rows of curious pillars.

Κεραμεικός, Ceramicus, so called ἀπό τῆς κεραμεικῆς τέχνης, *from the potter's art*, which was first invented here. This great space was divided into two parts, one of which was within the city, and contained a number of temples, theatres, &c; the other, in the suburbs, was a public burying place, and contained the Academy and other buildings.

Ἄγοραι, Forums, were very numerous: the chief of which were the old and the new forums. The old forum called, *Ἀρχαῖα ἀγορά*, was in the Ceramicus within the city. Here the assemblies of the people were held. Hither the merchants resorted to sell their goods. Each trade had a separate market. *Κύκλος* was the place where slaves were sold. *Ἰχθυόπωλες ἀγορά*, the fishmongers' market. *Τυναικεῖα ἀγορά*, the market for women's apparel and ornaments. This was the most frequented part of the city.

Γυμνάσια, Gymnasia, were common throughout Greece. They were a set of buildings united together, very spacious, and were erected for the use of philosophers, and rhetoricians; for wrestlers, pugilists, dancers and others. They consisted of numerous divisions, among which were 1. *Στοά, Porticoes*, which were filled with *ξεδόραι, side-buildings*, and seats for study and conversation. 2. *Ἐφήβαιον, the place where the Ephebi, or youths exercised.* 3. *Γυμναστήριον, the undressing-room.* 4. Hot and cold baths. 5. The Stadium, a large semicircle, in which public exercises were performed.

Ἀκαδήμια, The Academy, constituted a part of the Ceramicus without the city. It was adorned with covered walks.

Theatres were dedicated to Bacchus and Venus, to whom they owed their origin. Hence stage-plays were called *Διονυσιακά*, from *Διόνυσος, Bacchus*.

Athens had three harbours for ships. 1. *Πειραιεύς, Piraeus*. It contained three "Oqmοι, or docks; two forums, where the productions of all countries were accumulated; and an arsenal capable of furnishing every thing necessary for the equipment of vessels. It was sufficiently spacious for four hundred gallies to ride in safety.

2. *Μονυχία, Munychia*, a promontory not far from Piraeus, and fortified both by nature and art.

3. *Φαληρόν, Phalerum*, about four miles from the city, which was the most ancient of the three.

CHAP. III.

OF SPARTA OR LACEDAEMON.

THE original name of this country was Laconia, which was afterwards changed into Sparta or Lacedaemon. It was situated on the SE. corner of Peloponnesus, and was bounded on the N. by Argos and Arcadia, E. by the Argolic gulf, S. by the Mediterranean, and W. by Messenia.

The city of Lacedaemon, anciently called Sparta, was built by king Lacedaemon, who gave it the latter name from his wife Sparta. It was the most powerful city of ancient Greece. It was of a circular form, and was 48 stadia, or 6 miles in circumference.

Until the city fell into the hands of the tyrants it was not surrounded by walls. This was the policy of Lycurgus, that the Spartans might always be ready to meet an enemy.

The city of Lacedaemon consisted of five towns ranged around a high eminence, which served as a citadel. These towns were separated from each other; and thus Lacedaemon was not united like Athens.

The great square or forum was embellished with temples and statues. It also contained the edifices in which the senate and ephori assembled.

There were a number of monuments erected in honor of the gods, in various parts of the city. On one of the highest eminences, stood a temple of MINERVA which was built of brass. It was an asylum for those who were fleeing from justice. It was surrounded by a grove, and had a small house appertaining to it, in which Pausanias expired with hunger. This the goddess represented as a profanation ; and the oracle commanded the Lacedaemonians to erect to Pausanias two statues near the altar.

The monuments which the Spartans erected to their heroes who had fallen in battle, were by no means costly or elegant. The thoughts, therefore, while contemplating these structures, would be wholly engrossed with the character and achievements of the conqueror, and not diverted by any elegance in the monument that covered his remains.

The houses of the Spartans were plain and of great solidity.

Τύριον, or *Gythium*, was a town and naval arsenal of the Lacedaemonians, and a place of great strength. It afforded an excellent harbour for the Lacedaemonian fleet.

PART II.

CIVIL GOVERNMENT OF THE ATHENIANS.

CHAP. I.

OF THE REGAL AUTHORITY.

Most of the ancient Grecian states were at first governed by kings, who were chosen by the people, to decide private quarrels, and to exercise a power which was limited by laws. They commanded the armies, and presided over the worship of the gods, &c.

This royalty was hereditary. Yet the heir might be deprived of his right of succession, either from his own vices, or by the command of the oracle.

The kings received almost divine homage, and were thought to hold their sovereignty by the appointment of Jupiter.

The chief ensign of majesty was *σκῆπτρον*, *the sceptre*, termed also *ράβδος*, and by the poets *δόρυ*. In ancient times it was only the branch of a tree, sometimes adorned with studs of gold. The top of the sceptre was ornamented with some figure, commonly with that of an eagle, the emblem of Jupiter's dominion, to whom that bird was consecrated.

CHAP. II.

OF THE ATHENIAN STATE UNDER ITS KINGS.

THE form of government at Athens was often changed. That state experienced the different effects of royalty, tyranny, aristocracy and democracy.

In its remotest period it was governed by kings, the first of whom was Cecrops, the Egyptian. He divided the citizens into four tribes 1. *Οπλῖται, Soldiers*: 2. *Εργάται, Artists*: 3. *Γεωργοι, Farmers*: 4. *Αιγυπόαι, Goatherds*. After him there was a succession of sixteen kings at Athens. Erectheus, the sixth, was very famous. Theseus, the tenth, enlarged and adorned the city; and on that account was honoured with the title of the second founder of Athens. He incorporated with their fellow citizens those Athenians who were before dispersed in towns and villages.

He divided the people into three classes; the nobles, the laborers and the artizans. In this manner of division he seems to have followed the Egyptians.

The nobles possessed the executive and judicial powers, and had the management of all religious affairs.

The seventeenth and last king of the Athenians was Codrus, who, in his war with the Dorians, deliberately sacrificed his own life for the safety of the state.

CHAP. III.

OF THE ATHENIAN STATE UNDER THE ARCHONS.

AFTER the death of Codrus the state was governed by perpetual archons instead of kings. They had not an absolute or a regal power ; but were *Τιτεύθυντοι, subjected to the laws.*

As there was but little difference between the first kings and the perpetual archons, (for they were magistrates for life), they were sometimes termed *βασιλεῖς*, and their office was termed *βασιλεύειν*.

There were thirteen of these perpetual archons. The first was Medon, the son of Codrus. The last, Alcmaeon, the son of Aeschylus. This form of government lasted three hundred and fifteen years.

After the death of Alcmaeon the dignity of archon ceased to be perpetual ; and was limited to the term of ten years.

There were seven of these latter archons. The first was Charops, the last, Eryxias.

Eryxias having been banished, from public discontent, the form of government was again changed ; and *nine* archons were entrusted with the administration of public affairs, whose office was not perpetual, nor for ten years, but annual. They were elected by the votes of the citizens ; but they could not be chosen without three qualifications, antiquity of family, wealth and reputation. Neither could they enter upon their office without first taking an oath to observe the laws, to administer justice, and to accept of no presents.

An exemption from the taxes for ship-building was the only recompense they received for their services.

Among these archons there were distinctions of name and function. The first was called "*Ἄρχων, the Archon*," by way of eminence, who was president of the body. His office was, 1st—to superintend some sacrifices, those of the Bacchanals, for instance : 2d—to take cognizance of law-suits between relations : 3d—to protect orphans, and to appoint their guardians : 4th—to regulate the stage-plays.

The second was called *Βασιλεὺς, the King*. It was his duty to inspect some religious ceremonies ; as the feasts of Eleusis, &c. 2d—to decide in some religious causes ; as in accusations of impiety, and in the applications of the candidates for the priesthood.

The third was called *Πολεμαρχος, the Polemarch*. His functions were, 1st—the inspection of some sacrifices ; those of Diana and of Mars for instance : 2d—the management of war : from this part of his office he took his title : 3d—the jurisdiction over strangers ; as that over the citizens was vested in the archon.

The remaining six were called *Θεσμοθέται, Legislators*. Their office was to enforce the execution of justice, and the maintenance of the laws : from this part of their function they took their title : 2d—to examine and determine some causes ; those of calumny, venality of magistrates, adultery, insults, &c. They laid more weighty causes before superior tribunals.

Each of these *Novemviri* had a separate jurisdiction : but they could only convoke the people when all the nine were assembled.

The three first, viz. the archon, the king and the polemarch, chose, each of them, two assessors, (or, as we should say, side-judges), styled, in Greek, *Πάρεδροι* : so that each of the three tribunals had three judges.

These nine archons, in early times, elected by the

suffrages of the people, were afterwards nominated by lot.

As, in process of time, the archons were governed more by caprice and prejudice, than by written laws, there arose seditions, animosities, and political evils of every kind. To put an end to these, Draco, a wise and virtuous man, was authorized by the people to make a code of laws, fifty three years after the establishment of the nine archons.

These laws of Draco were remarkable for their severity. They were called *Thetaumol*.

Draco made all crimes capital ; saying that the least merited death, and that he could inflict no greater punishment for the most atrocious.

The people being disgusted with them, on account of their rigor, Solon was requested to redress their grievances.

CHAP. IV.

OF THE ATHENIAN GOVERNMENT UNDER SOLON.

SOLON being chosen archon, and vested with the legislative power, abrogated all the laws of Draco, excepting the laws against murder, on the forty-sixth Olympiad, or 596 years B. C.

In the form of government now new-modelled, the power of the nine archons was much circumscribed, and the lowest of the people were permitted to hear public causes : in short Solon is deemed the first institutor of Democracy.

He began his political reformation by publishing a

Seisachteia, Σεισάχθεια, a remission of debts, from ῥιξ-θεια, a burden, and σείειν, to remove.

To facilitate the payment of debts he made the mina, (equal to about eighteen dollars), pass for a hundred drachms, which before was only worth seventy five.

He let the people remain divided as formerly into four tribes; sub-divided each of them into three curiae, each of which comprised thirty families. He likewise let remain the division of the people into *Δῆμοι, boroughs.*

But he introduced a new division of the people. For he divided them by the census, i. e. according to their rank and fortune, into four classes. 1. *Πεντακοσιομέδιμνοι, Those who had land that yielded five hundred measures.* (The medimnus contained little more than an English bushel). 2. *Ἴππεῖς, the Knights, or those who were able to furnish an horse equipped, or were worth three hundred medimni.* 3. *Ζευγῖται, Zeugitae, who were worth an hundred and fifty measures.* 4. *Θῆτες, the Slaves.*

The slaves, who were the refuse of the people, and who were more numerous than the three other classes, were admitted to trials and public assemblies as the rest of the people.

He formed a senate of four hundred persons, to whom all affairs of state were referred.

New senators were nominated by lot every year; and from these senators, Prytanes were chosen, who presided over the senate by turns.

CHAP. V.

OF THE ATHENIAN STATE UNDER PISISTRATUS AND HIS SONS.

THE republic having continued in this form for about eighty years, Pisistratus usurped the government of the state. Solon died the year after.

Pisistratus annihilated the power of the people; and lost and regained the tyranny twice in sixteen years.

After his death, his sons Hippias and Hipparchus succeeded to his unlimited power. Hipparchus was killed by Harmodius and Aristogiton; and Hippias was banished by the people. Thus ended the tyranny.

CHAP. VI.

OF THE ATHENIAN STATE UNDER CLISTHENES.

THE Pisistratidae having been banished, eighty six years after the establishment of the laws of Solon, the form of government was again changed by Clisthenes, who began his project by gaining the people, that he might oppose them to the nobility, of whom Isagres was the favorite.

He divided the people into ten tribes, (a division which continued ever after), and gave the democracy yet more strength than it had obtained from Solon.

He increased the number of senators to five hundred. Before, they were but four hundred. Fifty senators were now taken by lot from each of the ten tribes, to which he had given new names.

At the head of the senate were fifty *Prytānes*, instead of forty as formerly. And it was from their title that the time during which each tribe presided was termed *Πρυτανεῖα*.

The *Prytanes* were appointed by lot in this manner. The names of the tribes and nine black beans were thrown into one vessel, and a white bean into another. The tribe which was drawn with the white bean presided first: the rest in the order in which they were drawn. The Attic year, therefore, was divided into ten parts, of thirty five days each. But the first four were allowed thirty six days, to make the lunar year complete.

The senate had nine presidents besides the *Prytanes*, called *Προέδροι*.

The office of the *Prytanes* was to appoint days for the meeting of the senate and the assemblies; to convoke and to dismiss them; and to make report of public affairs to the senate.

The chief of the *Prytanes* was called *Ἐπιστάτης*. His authority in the senate was absolute; but it lasted only for a day.

If any of the senators were guilty of a crime, the senate prohibited him the exercise of his office, and expelled him from their body. His sentence was written upon leaves: hence the execution of it was termed *Ἐκευλλοφορῆσαι*.

Pericles turned this form of government into anarchy and confusion.

CHAP. VII.

OF THE STATE OF THE REPUBLIC OF ATHENS UNDER THE
GOVERNMENT OF THE FOUR HUNDRED, AND UNDER
THE THIRTY TYRANTS.

PERICLES dying in the eighty-eighth Olympiad ; Alcibiades being immediately banished from the city ; Nicias being killed, and his army cut to pieces, in Sicily, the government was entrusted to four hundred of the principal citizens.

But these new magistrates having proved tyrants, they were deposed in four months, and were succeeded by five thousand citizens, to whom the administration of public affairs was committed.

At length, in the ninety third Olympiad, (408 years B. C.) Lysander made himself master of Athens, and established thirty tyrants there, who were grievous oppressors of the state ; but, three years after, they were banished by Thrasybulus.

After the expulsion of these thirty tyrants, they created, without any interregnum, in the second year of the ninety fourth Olympiad, ten magistrates, who were charged with the public administration. They were eminently styled, *Oi Aéna, The Ten*, and each of them was called *Aekáðaøχos*.

These magistrates having likewise abused their power, were banished in their turn, and the government again became democratical.

CHAP. VIII.

OF THE STATE OF THE REPUBLIC OF ATHENS, FROM THE TIME
OF ALEXANDER THE GREAT TO THAT OF SYLLA.

THIS popular government subsisted at Athens till the death of Alexander the Great. The city was then taken by Antipater; and an Oligarchy was established, composed of nine thousand of the richest citizens.

Antipater dying at the expiration of four years, Cassander made himself master of the city, and gave the Athenians for their governor Demetrius Phalereus, a learned man, who, although he rendered them great services, was at length banished, for his tyrannical spirit.

But Demetrius Poliorcetes restored to the city its ancient liberty, and to the people their power. In memory of the benefits he conferred upon them, they paid divine honors to him as well as to Antigonus.

The Athenians maintained this state of independence, (some momentary checks excepted), almost to the time of Sylla.

CHAP. IX.

OF THE ATHENIAN STATE UNDER THE ROMANS.

THE Athenians having been the allies of Mithridates in his war against the Romans, Sylla, to be avenged of them, besieged their city, took it by storm, ravaged it without mercy, and reduced it to a deplorable condition.

But Athens, after the death of Sylla, rose again by the generosity of the Romans, who restored to it its liberty.

Adrian, among others, granted favors of all kinds to the Athenians ; gave them equitable laws, and honorable privileges. Likewise also, his successors, Marcus Antoninus Pius, and Marcus Antoninus, the Philosopher.

They were protected by Valerian, who permitted them to repair their walls. But in the time of the emperor Gallian the Goths took and pillaged their city.

At last, in the year 1455, the Turks became masters of it, and effectually spoiled it of its ancient grandeur. But it is now, (1827), struggling to regain its former freedom.

CHAP. X.

CITIZENS, SOJOURNERS, AND SLAVES.

THE inhabitants of Attica were divided into three classes : 1st *Πολῖται*, *Free Citizens* : 2d *Μέτοικοι*, *Foreigners settled in the country* : 3d *Λοῦλοι*, *Slaves*.

The citizens excelled the others in dignity and power, and filled all the offices of government ; but were very much exceeded in number by the slaves.

It was considered the highest honor for a foreigner to obtain the freedom of the city ; which could be done only by rendering great services to the state.

The *Μέτοικοι* were persons, who, having came from a foreign country, had settled with their families in Attica. They were protected by the government, but could neither vote, nor hold any public office.

They were obliged to select from among the citizens

a patron, called *Προστάτης*, who was to protect them, and be responsible for their conduct.

They paid an annual tribute to the public treasury of 10 or 12 drachms.

The *Slaves* were distinguished into two sorts ; 1.—those who from poverty, the fate of war, or from perfidy had been reduced to bondage, and were called *Θῆτες* and *Πελάται*, but who might change their masters, and, if able, release themselves from servitude ; 2.—those who were wholly in the power and at the disposal of their masters.

Slaves were not allowed to imitate the citizens in their dress and behaviour. Particular care was taken that they did not wear arms. The condition of the Athenian slaves was preferable to that of their brethren in any part of Greece.

Their punishments were very severe. For theft they were bound fast to a wheel, and unmercifully beaten with stripes. For any notorious crime they were condemned to grind at the mill, which was a most laborious task.

The Athenian slaves cultivated the lands, conducted the manufactures, worked in the mines, labored at the quarries, and performed all the domestic offices in private houses.

CHAP. XI.

MAGISTRATES.

Of the nine Archons we have spoken in chapter third. By the influence of Aristides the poorer citizens were rendered capable of attaining the highest preferment.

The people assembled on the four last days of every year to choose their magistrates. These were divided into three sorts, from the different methods of their election.

1. *Χειροτενητοί*; who received their dignity from the people: so called because they were elected by the *holding up of hands*.

2. *Κληρωτοί*; who owed their promotion to *lots* drawn by the Thesmothetae. But no person could try his fortune until he had first been approved by the people. The manner of casting lots was thus: the name of every candidate was inscribed on a tablet of brass, and put into an urn with black and white beans; and those were elected whose tablets were drawn out with *white* beans.

3. *Αἰρετοί*, were extraordinary officers, appointed by particular tribes, to superintend any public affairs.

The *Λογισταί*, were those who examined the accounts, and were ten in number.

Οἱ ἑνδεκα, *The eleven*, were elected from the ten tribes, one from each. To them was added a *Γραμματεὺς*, *registrar*, to complete the number. Their power was to seize on persons suspected of theft or robbery: to put them to death if they confessed their guilt: if not, to prosecute them judicially.

Φίλαρχοι, were those who presided over the tribes, one over each. They took care of the public treasure of their tribe, and managed all its concerns.

Νομοθέται were one thousand in number, and were commonly chosen by lot from the judges in the court of Heliae. Their office was not to enact new decrees, but to inspect the old laws; and if they found any of them useless, or prejudicial to the state, they caused them to be abolished by an act of the people.

The other principal officers were

1. *Ἐπιστάται τῶν δημοσίων ἔργων*, those who were entrusted with the care and superintendence of all public buildings.

2. *Xoργγοι*, who were at the expense of players, singers, dancers and musicians, as often as there was occasion for them at the celebration of public festivals.

3. *Τριήραρχοι*, who were obliged to provide necessities for the subsistence of the crew belonging to the fleet.

4. *Εἰσφέροντες*, who were required, according to their ability, to supply the public with money for the payment of the army.

5. *Πρέσβεις*, *Ambassadors*, who were chosen by the senate to treat with foreign states.

6. *Κήρυκες*, *Heralds*, who usually attended the ambassadors.

7. *Γραμματεῖς*, *Notaries*, who had the custody of the laws and public records, which they were to transcribe, and repeat to the people and senate, when required. They were three in number.

CHAP. XII.

REVENUE AND TREASURERS.

THE revenues of Athens may be divided into the four following sorts.

1. *Tῆν*, those revenues which arose from lands, mines, woods and other possessions belonging to the

state : and from the duties on exported and imported goods.

2. *Φόροι*, the annual payments exacted from all tributary cities.

3. *Εισφοραί*, taxes imposed upon the citizens and sojourners, to defray the expenses occasioned by long wars.

4. *Τιμήματα*, fines and amercements ; one tenth of which was given to Minerva.

When an armament was to be fitted out each of the ten tribes levied in its district the same number of talents as there were gallies to be equipped. These sums, when collected, they distributed to the captain of the ship.

Επιστάτης was elected by lot from the Prytanes and kept the keys of the treasury. He could only hold his office one day.

Πωληταί were ten in number, who were empowered to let out public money, and to sell confiscated estates.

The public money was divided according to the various uses to which it was applied, and consisted of the following divisions.

1. *Χρήματα τῆς διοικήσεως*, denoted such as was expended in civil uses.

2. *Στρατιωτικά*, was money appropriated to defray the expenses of war.

3. *Θεωρικά* signified such as was consecrated to pious uses, in which were included the expenses of plays, festivals, and public exhibitions, that were chiefly celebrated in honor of some god or deceased hero. When the expenses of the war could not otherwise be defrayed, the money was appropriated to that purpose. But by the influence of Eubulus, a decree was passed which punished by death him who should propose to apply the *Θεω-*

οὐκά κρήματα to the service of the state, when exhausted by war.

CHAP. XIII.

OF THE ATHENIAN ASSEMBLIES.

THE assembly, in Latin, *concio*, and in Greek, *Έκκλησις*, was a meeting of all the people, with whom, when convoked according to law, the general administration of affairs was lodged, by a regulation of Solon.

The assembly was empowered to take cognizance of the acts of the senate, to make laws, to appoint magistrates, to declare war, &c.

The place where the people assembled was either the public square, the *Αγορά*; or the *Πnyξ*, a square near the citadel; or the theatre.

The assemblies were either *ordinary*, and called *Έκκλησις*, and *Έκκλησισις κυρίατι*; or *extraordinary*, and called *Κατεκκλησισι*, and *Σύγκλητοι εκκλησισι*.

The *ordinary* assemblies were held thrice in a month, on appointed days, which, (as the law directed), were fixed by the Prytanes, with the approbation of the senate.

The *extraordinary* assemblies were convoked by the Prytanes, on events of great importance, and with the consent of the senate. They were summoned by the *Στρατηγοι*, the *Πολεμαρχοι*, or the *Κήρουκες*, when matters of war were to be debated.

As there was a reluctance, at times, on the part of the citizens to attend the assemblies, there were public officers, called *Αρχιστρατ*, to compel them to attend: they

went through the public market with cords, dyed red, pursuing and marking all they found: those who were marked had a fine set upon them.

The presidents of the assembly were the *Πρυτάνεις*, *Ἐπιστάται*, and *Πρόεδροι*.

Before the assembly entered upon business they sacrificed a pig, as an atonement for the people.

A public crier, *Κῆρυξ*, then addressed to the gods the prayers of the people and enjoined silence.

The Prytanes and the Assessors, *Πρόεδροι*, then laid before the assembly the subject on which they were to deliberate: and if any decree, *Προβούλευμα*, had before been passed on that subject, the crier, after the decree was read, gave notice, that they who chose to speak might offer their sentiments.

No one could speak who was under fifty years of age; nor any who had been branded with infamy, or led an immoral life.

The people gave their suffrages by stretching forth their hands, *Χειροτονία*: hence *Χειροτονεῖν* signified *to establish a decree*, and *Ἀποχειροτονεῖν* *to disannul or reject it*.

The decree of the senate, thus ratified by the people, was called *Ψήφισμα*, and took the force of a law. But before it had this public approbation, it was termed *Προβούλευμα*, and had only the validity of a law for one year.

On the *Ψήφισμα* were written the names of the orator, or senator, who had given his opinion, and the name of the tribe to which the *Πρυτάνης* belonged.

CHAP. XIV.

COURT OF AREOPAGUS.

THE Areopagus was an Athenian court of justice, called in Greek "*Αρειος πάγος, the hill of Mars* ; because it is said that Mars was the first who appeared there to plead his cause.

The tribunal before which Mars had pleaded was at the top of the hill.

Opposite to the tribunal were two stones, one named "*Υβριως, injury*, the other, '*Αναιδειας, impudence*'. On two pillars that stood by the tribunal were engraved the laws which dictated to the Areopagites their decisions.

The senate which assembled here was called, from the name of the place, '*Αρειοπάγος*', and the senators '*Αρειοπάγιται*'.

In early times, any citizen might be admitted a member of this tribunal provided he was just, virtuous and religious. But afterwards, by a regulation of Solon, only those who had been Archons could be received.

It is uncertain of what number this court consisted : some say nine, others thirty. It was the most grave, severe and just tribunal of all Greece.

It took cognizance of all great crimes ; such as robberies, malicious plots, poisonings and homicides. Its jurisdiction extended even to matters of religion. Whoever shewed a contempt for the gods, or introduced new deities, was severely punished by this tribunal.

Death was the punishment for the greater crimes ; and for the less, a fine which went to the public treasury.

The court, at first, met the three last days of every month ; but afterwards almost daily. When they met a

crier ordered the people to remove to some distance, and enjoined silence upon them.

Then he of the archons who had the title of *Βασιλεύς, king*, took his place among the judges.

But first of all solemn sacrifices were offered. The accuser and the accused, took each an oath at the foot of the altar, laying their hand on the flesh of the immolated victim.

Then the accused mounting the stone named *'Avaiδεια*, and the accuser the stone "*Τροις*, the accuser asked the prisoner three questions, *τρία παλαισματα*. 1. *Εἰ κατέκτονας; are you guilty of this murder?* To which he answered *ἔκτονα, guilty*, or *οὐκ ἔκτονα, not guilty*. 2. *"Οπως κατέκτονας; how did you commit this murder?* 3. *Πόνος βουλεύμασι κατέκτονας; who were your accomplices?*

They then pleaded, one after the other, either in person, or by their patrons.

At first each pleaded his own cause: but afterwards ten citizens were drawn by lot to be the patrons of this tribunal: who were not allowed to appeal to the feelings, but only to the understandings of the judges.

The judges, after having heard the two parties, gave their opinions privately. To effect this privacy, black and white flints were made use of; and that the judges might distinguish them in the dark, holes were made in the black, but not in the white: with the white they acquitted; with the black, condemned.

These flints were put into urns, of which there were two. The one, of brass, and was termed *'Ο ἔλεον, the urn of mercy*: the other, of wood, and was termed *'Ο θανάτον, the urn of death*. The white flints were put into the former: the black, into the latter.

If the number of the white flints was greater, a short

line was drawn in a wax tablet with the nail ; and a long one if the black were more numerous. If the number was equal in the two urns, the crier threw a supernumerary one into the urn of mercy, which was termed the flint of Minerva ; because, at the trial of Orestes, she gave her casting vote to turn the scale in his favor.

As soon as the accused was condemned he was bound and led away to punishment. But before sentence was passed he had it in his power to avoid punishment, by going into exile. If so, his goods were confiscated.

This was the oldest tribunal of Greece. It is not agreed when it was established. Pericles greatly diminished its power, though he did not annihilate the tribunal ; it continued to exist long after his time.

CHAP. XV.

OF THE JURISDICTION OF THE EPHETAE.

THIS was another very severe tribunal, which was likewise called, *Τὸ δικαστήριον ἐπὶ Παλλαδίῳ*, from the Palladium, or statue of Minerva. It is said to have been instituted by Demophoon.

In early times it was not required that he should be a native of Attica who was to sit at this tribunal : the Argives, (the inhabitants of Argos), were likewise admitted to that honor.

But Draco afterwards excluded the Argives, and admitted only the Athenians.

These judges, who were fifty one in number, and at

least fifty years of age, took cognizance of *involuntary homicides*. *Περὶ ἀκονσίων γόνων.*

The only alteration which Solon made in this tribunal, was, that he took from it the cognizance of some important causes, which he transferred to the Areopagus, to increase its authority.

The judges were called *'Eρέται*, from the verb *ἐρέτω*, *to appeal*; because appeals were made from *inferior* tribunals to this.

These judges were the most respectable persons of the ten tribes, from each of which five citizens were chosen, of an irreproachable life, to whom one drawn by lot was added.

CHAP. XVI.

OF THE HELIASTIC JURISDICTION, AND FORMS OF TRIAL.

THIS was the most famous tribunal at Athens. It was called *'Ηλιατα*, or *'Ηλιαστικόν*; *ἀπὸ τοῦ ἡλίου*, because it was exposed in open air to the rays of the sun.

To judge at this tribunal, was called, *'Ηλιαζεῖν*, and the name of the judges *'Ηλιασταί*.

The number of the judges was not always the same; being greater or smaller, as the causes were more or less important. It was determined by lot who those judges should be; and before they entered upon their office, they took a most sacred oath, in a most solemn manner, to administer justice.

This was the form of bringing a cause before court. He who wanted to lodge an action against any one, asked

leave of the Thesmoothetae so to do. After he had obtained leave, he summoned the other party by a kind of bailiff, called *Κλητήρος, apparitor*. This was called in Greek *Προσκαλέσθαι*. He then presented his suit to the magistrates in writing.

When the judges were met, the magistrates went to the court, with the suits or petitions of the plaintiffs, and authorized the judges to try the several causes, which in Greek was termed *Εἰσάγειν δίκην εἰς τὸ δικαστήριον, to introduce the action into court*: whence the action itself was called *Δίκη εἰσαγόμενος*, and the person who entered it *Εἰσαγωγεὺς*.

When the cause was brought before the judges, the accused had four ways to elude judgment, or to have it deferred. 1. *Παραγομένη*, that the affair had been judged before, or was irregularly brought into court, or that there was no law relating to the point in question. 2. *Τηωμοσία*, an oath of delay, on account of sickness, the death of a friend, or any other misfortune. 3. *Αντιγομένη*, a suit of recrimination. 4. *Αντίληξις*, when the defendant having, from some informality, escaped judgment, brought an action within two months against the accuser.

If the accused person used some of these resources, he and the accuser were obliged to take, each of them, an oath. The plaintiff swore *Ἄληθη κατηγορεῖν, to prefer no false accusation*: the defendant, *Ἄληθη απολογήσειν, that his answer should be just*, or *Μη ἀδικεῖν, that he had not injured the plaintiff*. The plaintiff's oath was termed *Προωμοσία*; the defendant's *Αντωμοσία*.

Besides, each of them was obliged to deposit a certain sum of money, which was denominated, *Προτανεῖα*. *Παρακαταβολή* was a sum of money deposited by those who sued the state for confiscated goods. *Παράστασις*,

was a drachm deposited in law suits about small and trivial affairs. *Ἐπωβελία* was a fine imposed on those who could not prove the indictment, which they had brought against their adversaries.

After these preliminaries, the plaintiff and the defendant, or his patron, were permitted to speak. The time which was allowed each of them to plead was measured by a water-clock, called *Κλεψύδρα*, something like our hour-glass.

As much water was allowed for the one as for the other. And to prevent fraud, the pouring of the water into the water-clock was entrusted to a faithful person, called *Ἐφύδωρ*. Hence came the proverb *Πρός τὴν κλεψύδρα, to plead by the water-clock*.

The judges, after having heard each party, gave their judgments. The most ancient manner of passing sentence was by black and white sea shells, called *Xoιρίναι*, or by pebbles, called *Ψῆροι*.

If there was a majority of black beans the accused person lost his cause. In this case he was condemned to a fine or some other punishment. If the punishment was death, he was put into the hands of eleven executioners, called *Oι Ἐνδεκα*.

The plaintiff was denominated *Διώκων*, the cause *Διώξις*; the defendant, *Φεύγων*; the indictment before conviction, *Αίτια*, after conviction, *Ἐλεγχος*; and after condemnation, *Ἄδικημα*.

When the accused was only condemned to pay a fine, he was delivered to other officers, called *Πράκτορες*, *tax-gatherers or collectors*. If he were not able to pay a fine he was thrown into prison.

His son, too, was proclaimed infamous, and was thrown into the same prison, if his father died there.

The pay of the Heliastae, for every cause they tried, was three *oboli*, about eight cents. This appears a small compensation, but we must recollect that in those days the relative value of money was much greater than it now is.

The Athenians were a very litigious people. Their streets were filled with vile informers, who went about to find some grounds of accusation against persons of character. These turbulent fellows were called *Συκοφάνται*, *sycophants*, *ἀπὸ τοῦ σῦκου φαλεῖν*, *from indicting persons that exported figs*: for at a time of general dearth, there was a law enacted that no figs should be exported. But afterwards, in times of plenty, when this law was useless, though not repealed, these ill-natured men informed against those whom they found transgressing the letter of it.

CHAP. XVII.

OF JUDGMENTS AND ACCUSATIONS.

THE judgments were public or private.

The public judgments were termed *Κατηγορίαι*; the private, *Δίκαιαι*.

There were different kinds of *public* judgments.

1. The judgment termed *Τραφή*, which took cognizance of various public crimes, such as *murder*, *Φόνος*; *a premeditated wound*, *Τραῦμα ἐκ προνοίας*; *setting fire to houses*, *Πυρκαϊά*; *poison*, *Φάρμακον*; *conspiracy*, *Βούλευσις*; *sacrilege*, *ἱεροσυλία*; *impiety*, *Ἄσεβεια*; *treason*, *Προδοσία*; *fornication*, *Ἐραίσησις*; *celibacy*, *Ἄγαμον*; and other crimes relating to military discipline, such as

refusing to serve in war, *Ἄστρατεῖα*; desertion, *Αειποστράτιον*; quitting one's post, *Αειποράξιον*; cowardice, *Δειλία*, &c.

2. The judgment called *Φάσις* was the detection and information given of concealed crimes.

3. The judgment termed "*Ενδειξις*", was the process against those, who, without having paid their quota to the public treasury, offered themselves as candidates to bear offices, and to judge the citizens. Every one was permitted to inform against them.

4. The judgment named *Ἀπιγογή*, was the carrying off a criminal, who had been detected in the very act, to the magistrate.

5. *Ἐφίγησις* was the discovery of a criminal who had concealed himself: and to do this was termed *Ἐφηγεῖσθαι*.

6. *Ἀνδρολήψιον* was the process against those who refused to deliver up a criminal concealed in their house.

7. *Εἰσαγγέλια* was the animadverting on those who committed crimes against which there was no positive law.

There were also many kinds of *private judgments*, adapted to different private crimes.

1. *Άδικου δίκη* was an action for injury.

2. *Κατηγορίας δίκη* was an action of slander.

3. *Αἰχίας δίκη* was an action of assault.

4. *Κλοπῆς δίκη* was an action against thieves.

There were others relating to deposits, to commerce, to the letting of houses, to patronage &c.

CHAP. XVIII.

OF PUNISHMENTS NOT CAPITAL.

THE principal, and most usual *punishments*, *Τιμῆματα*, were

1. *Ἄτιμια*, *public infamy*, and consequent incapacity of standing for offices and honors.

2. *Δουλεία*, *servitude*, to which a freeman was reduced.

3. *Στίγματα*, *marks*, which were impressed with a red-hot iron on the foreheads or hands of slaves who had fled from their masters, or committed any other great crime.

4. *Στήλη*, which, as the name imports, was the engraving the offence of a criminal in large characters on a pillar.

5. *Δεσμοί*, *chains*, which were of many kinds. 1. *Κύφων*, a wooden collar, which bent down the head of the criminal: also termed *Κλοιός* and *Κληρός*. 2. *Χοῖνιξ*, *fetters*, in which the feet or legs were fastened: also called *ξύλον*, *κάλον*, *ποδοκάκκη*, and *ποδοστραβή*. 3. *Σανίς*, a piece of wood, to which malefactors were fastened. 4. *Τροχός*, a wheel, to which the fugitive slaves, or those who were guilty of theft were tied, and beaten with rods.

6. *Φυγή*, *exile*, the banishment of a citizen from his country, without hope of return. Yet he might be recalled by the same magistrate who exiled him. The goods of exiled persons were confiscated and sold by auction. The place of their exile was not fixed in their sentence.

7. *Οστρακισμός*, *ostracism*, was a peculiar kind of exile by which a citizen, whose power had grown formida-

ble, was banished from his country for ten years. The suffrages were given upon shells, in Greek, termed "*Ostracza*, whence the word *ostracism*. The ostracism was not valid without 6000 of those shells were cast. This kind of exile, and exile in the general and more extensive sense, were alike in one particular ; each implied banishment out of the country. But in other circumstances they differed. 1. The goods of the ostracised were neither confiscated nor sold by auction, as those of the exiled. 2. The ostracised were obliged to reside in a particular place, but the exiled were not. It is not certainly known when the ostracism was established. Some say it was instituted by Hippias, and others, by Clisthenes. Hyperbolus, an abandoned man, was the last on whom the sentence of *ostracism* was passed. The Syracusians adopted this mode of punishment from the Athenians ; but instead of shells they used leaves, whence comes the word *Πεταλισμός*.

CHAP. XIX.

OF CAPITAL PUNISHMENTS.

THE capital punishments among the Greeks in general, as well as among the Athenians, were, 1. *Ξίφος*, *the sword*, or *beheading*. 2. *Αιθοβολία*, *lapidation*. 3. *Κατακορυνισμός*, *precipitation from a rock*. 4. *Καταποντισμός*, *drowning in the sea*. 5. *Φάρμακον*, *poison*. 6. *Βάραθρον*, *throwing the criminal into a pit*. 7. *Τυμπανισμός*, *beating to death with sticks*. 8. *Βρόχος*, *the rope*, or *hanging*. 9. *Πῦρ*, *burning*.

CHAP. XX.

REWARDS.

WHILE the laws were very severe upon offenders, they conferred ample rewards on the deserving. The chief of which were,

1. *Προεδρία*, the privilege of having the front seat in all public assemblies.
2. *Eἰκών*, the honor of having a statue erected in some public place.
3. *Στέφανοι, crowns*, conferred by the votes of the people.
4. *Ατέλεια, immunity from taxes*.
5. *Σιτία, παρασιτία, στησις ἐν Πλούτωνι*, an entertainment given at the public expense to those who had deserved well of their country.

PART III.

CIVIL GOVERNMENT OF THE SPARTANS.

CHAP. I.

CITIZENS, TRIBES, &c.

THE Heracleids, or descendants of Hercules supported by a powerful body of Dorians, settled Laconia, the capital of which was Sparta.

Soon dissensions arose. The weaker party fled to the country. Hence a distinction existed between the citizens and the inhabitants of the province. The former were peculiarly called Spartans, and formed that body of warriors so famed in history, in number about ten thousand.

The citizens were of two kinds: they who were born such; and they who were presented with the freedom of the city.

Children were considered as the property of the state, and none but healthy ones were reared. Those that appeared weak, when born, were thrown into a gulf called *Αποθέται*; for it was thought that those who did not promise to be of use to the republic ought not to live.

Male children were ranked as boys until eighteen years of age ; from that time to thirty, youth ; after that, men, and received the names of "*Εξηβοι*, as being "*Εξω τῆς ἡβῆς, beyond the age of puberty.*

Lycurgus divided the citizens into three *Φυλαῖτ, tribes* ; and these tribes into less parts, called *Ωβαι*, and which amounted to thirty in number. He abolished the use of gold and silver, and established iron coin. He made an equal distribution of lands among all classes.

None were allowed to engage in public affairs until the age of thirty.

CHAP. II.

FREEMEN AND SLAVES.

THE Spartans boasted that they were the freest people on earth. But they kept their slaves in the greatest subjection.

The freemen were divided into two classes, the "*Ομοῖοι*, who could both vote, and be elected to any office ; and the "*Τηνελορες*, who could only vote at elections. This distinction was founded on property and citizenship, to which the poorer citizens, the freedmen, and their sons had a claim.

In Lacedaemon there were more slaves than in any other city of Greece. They were employed in household affairs, and in carrying the baggage of the army.

The slaves were of two kinds : those called *Δοῦλοι*, who had been reduced to servitude ; and those called *Oἰνέται*, who had been born in slavery.

The origin of Lacedaemonian slavery may be traced to the reduction of the city of Helos, whose unfortunate inhabitants and their offspring were ever afterwards called *Ἑλωτες, Helots*. They occupied a rank between slaves and freemen ; they farmed the lands of the Spartans ; served in their fleets ; and were attached to their armies.

They greatly exceeded the Spartans in number, and were to them a constant source of fear. They were kept in subjection by the most severe and barbarous treatment.

CHAP. III.

THE KINGS.

SPARTA was governed by two kings, anciently called *Ἄρχαγετας*.

This government, called *Διαρχη*, was occasioned by the queen of Aristodēmus having two sons at one birth.

The two kings reigned conjointly, but there were often dissensions between them.

The authority of the kings was limited ; for they did not possess the *Πλημβασιλεια*, or plenitude of regal power.

The chief power of the kings at home consisted in their being the directors of all things pertaining to religion.

The two kings presided in the senate, and proposed the subjects for deliberation.

During peace it was not allowed that the kings should be absent ; nor both at once during war, unless there were two armies in the field.

CHAP. IV.

THE SENATE.

THE Spartan Senate was peculiarly called *Iρovsia*, and consisted of twenty eight *Iρovres*, or *aged men*. It was the supreme council of the republic ; and all questions relating to war, to peace, and to forming alliances were there first discussed.

No one could be a senator until he was sixty years of age.

When any vacancy occurred by death or otherwise, several candidates offered themselves before the people assembled in the forum, and he was considered as elected who was the most loudly applauded by the people.

CHAP. V.

THE EPHORI.

THE Ephori, "*Eρopoi*, or *inspectors*, were so called because they extended their care over every part of the administration, *Ata t` égopou` t` t` n` p`ol`w` p`agymata*.

They were five in number—and were elected yearly by the citizens.

Their tribunal was held in the forum, where they had their *A`gxeio`*, or *E`gophei`*, *council-hall*, whither they daily repaired to pronounce judgment on certain accusations.

The power of these magistrates was very great ; it was considered as *Ισοτύγαννον, equal to tyranny*. They could put any one to death without assigning any cause ; and had supreme power over all the other magistrates.

They convened the general assembly, and collected its suffrages ; levied troops, and sent them to their stations ; gave orders to their generals ; and could recall them in the midst of conquest, if their own interest, or that of the state seemed to demand it.

CHAP. VI.

INFERIOR MAGISTRATES.

THE *Βειδιαῖοι* presided over the games called Platanista, from their being performed in the *Πλατανιστάς*. They were five in number.

The *Νομοφύλακες*, so called from their being *the guardians of the laws*. To them it belonged to reward those who obeyed, and punish such as transgressed the laws.

The *Πύθιοι*, so called, either from the Pythian Apollo, or from the verb *πυνθάνεσθαι*, to ask or enquire. They were sent to consult the oracles.

Πρόδικος was the name given to the tutor of the Spartan king.

The *Πρόξενοι* were so called from extending their care to foreigners and strangers, who were denominated *Ξένοι*.

CHAP. VII.

PUBLIC ASSEMBLIES.

THERE were two kinds of assemblies. One was called simply *Έκκλησια*, *the assembly*, and was composed of the kings, senate, magistrates and of all the Lacedaemonians who were convened from the several states of Laconia. This assembly discussed great national affairs.

The other, called *Μικρὰ ἔκκλησια*, or *the less assembly*, was composed only of Spartans, who, in conjunction with the kings, senate and magistrates, discussed matters pertaining to themselves. This was held every full moon.

No one could address the assemblies until he had reached his thirtieth year. His morals also must be irreproachable.

When the question had been debated sufficiently, the Ephori asked the opinion of the assembly. The question was decided by acclamation, not by counting the number on either side—*Κρίνουσι βοῆ, καὶ οὐ ψῆφοι*.

There were assemblies also for public feasts, called *Φιλίτια, κοπίς* and *αἶκλον*.

CHAP. VIII.

REWARDS AND PUNISHMENTS.

THERE were many honors and rewards bestowed upon those who had done well for their country.

The *Προέδρος*, or *first seat in an assembly*, was reckoned honorable.

The *Βειλόπες* were thongs with which victors were bound.

'*Ελαῖης στέφανος*, a *crown of olive*, given as a reward for having done well.

Temples also were dedicated to those who had distinguished themselves in their country's service.

The punishments of the Lacedaemonians were of different kinds.

1. *Zητεῖα*, was a pecuniary fine. It also sometimes related to corporeal punishment.

2. *Kλοιός* was a collar made of wood, that went round the neck, and also fastened the hands together.

3. *Μαστίγωσις*, *beating*, was employed in driving criminals through the city.

4. *Κέντησις*, a *goad*, was probably used for the same purpose.

5. *Ἄτιτιλα*, *infamy* or *disgrace*, generally inflicted on those who had fled in battle. He was deprived of his citizenship; was obliged to give his wife to another person; and to suffer himself to be beaten by any one he should meet.

6. *Φυγή*, *banishment*, was, at Sparta, rather avoiding penalties, than a punishment.

7. *Θάνατος*, *death*, though thought by other nations the greatest, was esteemed, by the Spartans, the least punishment, as it terminated the miseries of life.

8. *Bρόχος*, a *rope*, with which the criminals were strangled.

The punishment of death was not inflicted in public, but during the night, in a place in the prison called *Δενδάς*.

PART IV.

ON THE RELIGION OF THE GREEKS.

CHAP. I.

THE DEITIES OF GREECE.

THE Greeks received their religion partly from the Egyptians, partly from the Thracians, to whom they were indebted for the name of *religion*, *Θρησκεία*, and partly from the colonies of different nations which settled among them.

The first Greeks, and many other nations, paid divine worship to the sky, to the sun, moon, stars, and earth. And as they saw that continual motion was the property of these bodies, they termed them *Θεούς*, from the verb *Θέειν*, *to run*; though, perhaps, the word may be derived from other roots.

The principal deities of Greece will be mentioned, without giving a detail of them all.

The classes of their gods corresponded with the different parts of the creation. They had their celestial, their terrestrial, and their infernal deities. Their celestial deities were styled *Ἐπουρανοι*, *Ολύμπιοι*, *Ἄθαν-*

τοι, celestial, Olympian, immortal. Their deities of the infernal regions were termed *Χθόνιοι, Τποχθόνιοι, Καταχθόνιοι, Στύγιοι, subterranean, Stygian.* Their gods of the earth, *Επιχθόνιοι, Ηώες, terrestrial, heroes.* The first and most solemn worship was paid to the celestial ; the second, or inferior, to the terrestrial ; the third, or lowest, to the infernal deities.

The twelve principal divinities, which the Greeks called *Μεγάλους Θεούς, the great gods,* were

<i>Ζεύς,</i>	<i>Jupiter.</i>	<i>"Ηρα,</i>	<i>Juno.</i>
<i>Ποσειδῶν,</i>	<i>Neptune,</i>	<i>"Άρης,</i>	<i>Mars.</i>
<i>Ἀπόλλων,</i>	<i>Apollo.</i>	<i>"Ερμῆς,</i>	<i>Mercury.</i>
<i>Παλλάς,</i>	<i>Minerva.</i>	<i>"Ἄρτεμις,</i>	<i>Diana.</i>
<i>Ἄημήτηρ,</i>	<i>Ceres.</i>	<i>"Ἄφροδιτη,</i>	<i>Venus.</i>
<i>"Ηφαίστος,</i>	<i>Vulcan.</i>	<i>"Εστία,</i>	<i>Vesta.</i>

The Athenians had the greatest veneration for these gods, the figures of which were printed in the portico of the Ceramēcus. They erected to them an altar, called *Βωμὸς τῶν δώδεκα Θεῶν, the altar of the twelve gods.*

They gave them different epithets, from their different functions, from the places where they were worshipped, from their origin, &c. To understand the Greek authors, one should be acquainted with these epithets.

The sky was the department of Jupiter. Hence he was deemed the god of tempests, and of the seasons. The following epithets were given him : *"Ομβριος, showery, Τέτιος, rainy, (from νειν, to rain); Αστεροπητής, lightening; Αστραπαῖος, the lightener; Καταιβάτης, the descender, (because he descends in thunder); Βρονταῖος, the thunderer.* Other epithets were given him, relative to the wants of men, for which he was thought to provide. *Ξένιος, protector of strangers; Ερέστιος, guardian of hospitality, (from ἐπί, and ἐστία, over the domes-*

tic hearth); Ἐπαυρεῖος, protector of society; Φίλιος, patron of friendship; Ὁρκιος, guardian of oaths; Ἰκεσίος, protector of the suppliant; Ὄμογυνεος, guardian of families; Βασιλεύς, sovereign; Σκῆπτρούχος, sceptre-bearing.

Apollo, from the benefits for which mankind were indebted to him, and from the arts and sciences, which he was said to have invented, was called ¹ *Ἀποτρόπαιος, protector from harm*; *Ἀλεξίπακος, evil-averting*; *Ἀγνίευς* and *Ἀγνίατης, president of the ways*; ² *Λοξίας, ambigious*; ³ *Πύθιος, Pythian*; ⁴ *Παιάν, healing*; *Εὐλύρας, lyrist*; *Εκατηβόλος, far-darting*; *Εκάεργος, far-effective*; *Τοξοφόρος, bow-bearing*.

Neptune had the names of *Ἀλυκός, saline*, (from ἄλις, the sea); *Ἄλιμέδων, ruler of the sea*; *Πόντιος, marine*; *Ιππιος, equestrian*.

Mars had those of *Βαθυπόλεμος, mighty in war*; ⁵ *Χάλκεος, brazen*.

¹ *Ἀποτρόπαιος, Αλεξίπακος.* There is a slight difference in the signification of these words; the former meaning, *he who turns one aside from entering into vice*, who keeps him out of harm's way: the latter, *he who wards off evil from one*, who prevents any harm from falling upon him.

² From *λοξός bent, oblique*; because the oracle of Apollo gave circuitous and perplexing answers.

³ The place where the oracles at Delphi were delivered was called Pythian, from *πυθέσθαι, to enquire*.

⁴ This was the name of a hymn which was sung in honor of Apollo, on many occasions, and especially when his medical skill was invoked in behalf of the sick. Hence it became one of his epithets.

⁵ He received this epithet from the brazen armour with which he was covered.

Mercury was called *'Εναγώνιος, president of games or contests; Στροφαῖος, keeper of the gates, (from στροφεύς, a hinge); Εμπολαῖος, protector of trade; Ἔριονιος, god of gain; Δόλιος, crafty; Ἡγεμόνιος, leader of the ways, our guide.*

Vulcan was called *Κλυτοτέχνης, illustrious artificer; Κλυτοεργός, famous workman, Πανδαμάτωρ, all-subduing.*

Juno was styled *Τέλεια, the perfect*, as presiding over marriages, from *τέλος, the end*, which signifies also marriage, as being the perfection or consummation of the wishes of the parties.

Minerva, the goddess of arts and inventions, was denominated *'Εργάνη, workwoman; Εύρεσίτεχνος, inventress of the arts; Πολύβουλος, most skilful; Πολύμητις, sagacious; ⁶ Δαιδαλον, warlike, ⁷ Τριτογένεια, Tritonian; Χρυσόλογχος, having a golden lance; Γλαυκόπιτης, the blue-eyed goddess; Πολίτις, citess, Πολιάς, and Πολιοῦχος, guardian of the city; Κληδούχος, keeper of the keys, because she had charge of the temples in the city; Εργασίτολις the patroness of cities.*

Diana was called *Εἰλιθυία, and Λοχεῖα, goddess of births; Αγροτέρα, rural; ⁸ Κυνηγέτις and Θηρόντερα, the huntress; Ιοχέαιρα, delighting in the bow; Τοξοφόρος, bow-bearer,*

Ceres was called *Κουροτρόφος, the nurse of boys; Θυντῶν θρέπτειρα προπάντων, the supporter of all men.*

⁶ Compounded of *δαΐς, a battle* and *φρήν, mind; whose mind is upon war.*

⁷ There are various opinions advanced why Minerva received this name. The most plausible is, because she had a temple near the river Tritonis, in Africa.

⁸ From *κύων, and ἄγω, one who leads dogs to the chase.*

Venus had the epithets of *Oὐρανία*, *the celestial*, *Ἐταιρία*, *the mistress*; *Ἡ ἐν κήποις*, *horticulturist*; ⁹ *Πάνδημος*, *terrestrial*; *Γενετευλλίς*, *the goddess of generation*.

Vesta was called *Πατρῷα*, *the tutelary goddess of the country*, i. e. of Greece.

Besides these divinities, there were others, supposed to be of a later existence, and of a nature between divine and human, called ¹⁰ *Δαιμονες*, *daemons*.

Several men, too, illustrious for their exploits, or virtue, were ranked among the gods. These were termed *Ηρωες*, *heroes*, or *Ημίθεοι*, as participating both in the human and divine nature.

The Daemons were looked upon as ministers of the gods in the government of human affairs; as interpreters, and mediators for mankind with the Supreme Being.

The Athenians likewise adopted *foreign deities*, *Θεοὺς ξενικούς*, and raised altars to them. But their worship was not permitted without a public decree. It could not be introduced by individuals.

They even adored *unknown gods*, and erected altars to them, which were called *Βωμοὶ ἀνώνυμοι*, *the anonymous altars*.

The Greeks had their *household gods*, called *Ἐστιοῦχοι*, which were thought to be not only protecting but avenging deities; such as would punish every crime that militated against domestic peace.

⁹ Venus was worshipped by two different classes, under two names. By the chaste she was called *Oὐρανία*, *heavenly*: by the immodest, *Πάνδημος*, *sensual, earthly, common to all*.

¹⁰ The word in our language which corresponds the nearest to this is *Genii*. Every person was supposed to have two, his *good*, and his *evil genius*.

It may seem strange that one deity should have so many epithets. Some say that Jupiter was called by three hundred different names. Bryant (Ancient Mythology, vol. 2. p. 177.) says, that this giving their gods so many different appellations, was done to make their base system of theology the more plausible; and that one might not be in any trouble, without having a deity, with an appropriate title, to address.

CHAP. II.

OF SACRED PLACES.

ADORATION was paid to these deities in places consecrated to their worship. Of such places there were three kinds. The first were called *Tεμένη*, *fields set apart*; though this word has a more extensive signification. The second, "Αἱστη, *sacred groves*. The third, *Naoi*, or *Ιερά*, *temples*, or *sacred buildings*.

The Greeks seem to have taken from the Egyptians the custom of erecting temples.

They were built either in the most elevated part of their cities; or without the cities, on mountains, the gate facing the east; as among all Pagan nations the rising sun was an object of adoration.

Temples were divided into two parts, *the sacred*, *Tὸ ἱστον*; and *the profane*, *Tὸ ἔξω περιόδαντησιν*, because a vessel, called *Περιόδαντησιν*, was placed at the door of the temple, and filled with holy water for purification.

The innermost and most sacred recess of the temple was called "Ἄδυτον, *the sanctuary*, from a privative, and ὀδύνω or ὀδύω, *not to be entered, unapproachable*.

There were temples dedicated to the worship of one divinity : there were others consecrated to that of many. The Deities, who had one common temple were styled *Σύνναοι*, and *Σύμβωμοι*.

The temples took their names from the Deities in honor of whom they were erected. The temple of Diana was called *Ἄρτεμισιον*; that of Juno *Ἥραιον*; that of Neptune, *Ποσειδάνιον*; that of Ceres, *Θεσμοφόριον*, that of Castor and Pollux, *Ἄράνειον*, because they were called *Ἄρανες*, chiefs, as being the sons of Jupiter. The most famous of these temples was that of Diana at Ephesus.

The temples were adorned with statues and offerings. The statues were images, or representations of the gods ; and divine worship was paid them. They were called by the general term, *Ἄγαλματα*. This custom the Greeks took from the Egyptians.

Among the ancient Greeks these substitutes for their divinities were shapeless stones, pieces of wood, logs, and rude pillars. But in time these representations were more ingeniously wrought. A human form was given them, and they were called *Βρέτας*, *διὰ τὸ βροτῶν ἐοικεν*, *on account of their resemblance to man*. They were in the different attitudes of lying, standing, sitting.

In early times these statues were made of wood or stone, and were called *Ξύλα*, afterwards, in the advancement of the arts, they were made of iron, brass, ivory, silver or gold.

There were *symbolical* statues which were supposed to partake of the divine nature, and which were called ¹*Διοπετῆ*. They were kept in the innermost part of the

¹ Compounded of *Δις*, Jupiter, and *πιττεῖν*, to fall, because these images were supposed to have fallen from heaven, like the shield of Mars with the Romans.

sanctuary, and were concealed from the sight of all but the priests.

In imminent danger, they stretched out their arms to them, in a suppliant manner, and embraced them.

If any filth had come upon them, or if they had been touched with impure hands, a solemn ablution of them was performed on appointed days.

In the time of a siege, the tutelary gods of the cities were chained to their stations, lest they should desert to the enemy.

Some of the statues were taken out of their temples on festivals, and drawn in procession through the principal parts of the city, on cars called *Ἀπῆναι*, with solemn pomp, and great demonstrations of joy.

The temples of the gods were also adorned with offerings, which were hung up for ornaments, and consecrated to them. They were called ² *Ἀναθήματα*, *hangings*. They were made either from a feeling of piety, or from gratitude after a deliverance from some evil, or after gaining a victory.

They were 1. Crowns. 2. Vestments. 3. Vases of iron, brass, silver, and gold, of which the principal were the tripods. 4. Arms, and the spoils of enemies.

Temples, statues and altars were reckoned so sacred, that they were a general refuge for malefactors and criminals of all descriptions; and it was considered an act of sacrilege to force them from them.

² From *ἀνα*, and *θήμει*, *I place or hang up.*

CHAP. III.

OF SACRED PERSONS.

THE sacred persons were men entrusted with the care of the holy places of the woods, the temples, and the religious ceremonies. The general appellation of the priests was, *ἱερεῖς*. They were held in great veneration, and were next in honor to the kings.

The *Αρχιερεὺς* or *High-Priest*, was at the head of the whole order, and presided at the celebration of the most sacred mysteries.

The priests had their ministers. The *Κῆρυκες*, or *public criers*, killed the offerings, and prepared every thing necessary for the sacrifices. The *Νεωκόροι*, or *Záxogoroi*, (from *ωρεῖν* to *adorn*, to *keep clean*), kept the temples and the furniture in order. The *Ναοφύλακες* were keepers of the temple.

Some of the priests obtained their office by inheritance, called *Oι ἐκ γένους*: some by lot, called *Κληρωτοί*: some by popular elections, called *Αἱρετοί*, or *Ἐψηφισμένοι*.

Among the Greeks, the women as well as the men, were admitted to sacred functions. The priestesses were usually virgins, and called *ἱερεῖαι*. In Athens they were daughters of the first families only, and were commonly virgins.

The priestesses of Ceres were distinguished by the name of ¹ *Μέλισσαι*, which title was given to others.

The priestesses used to carry the distinctive emblems of the deity to whom they were consecrated. Those of

¹ Literally, *Bees*, a symbolical appellation, significant of their industry.

Minerva were clad in the armour of the goddess ; the Bacchanals carried the ² *Thrysus* ; the priestesses of Venus, myrtle ; those of Cybele, pine-cones.

Both the priests and priestesses were required to be of an irreproachable life, and to keep themselves free from all pollution. Perpetual chastity was also enjoined upon them.

Maimed or deformed persons were not admitted, for it was a dishonor for the gods to be served by such.

When they performed their functions in the temple, they wore a linen robe and a crown.

Some priesthoods were hereditary ; and to certain families the worship of the gods of their country was exclusively committed. Among the Athenians were the ³ *Eύμολπιδαι*, the descendants of *Eumolpus* ; the *Κήρουες*, the descendants of *Mercury* ; *Εὐπατριδαι*, Noblemen ; and the ⁴ *Ετεοβουτάδαι*, the direct descendants of *Butas*. Among the Argians were the ⁵ *Απεστροφίδαι*.

² The *Θύρσος* of the Bacchanals was an iron-pointed javelin, entwined with ivy or vine-leaves.

³ A patronymic noun from *Εύμολπος* : formed from the genitive by changing *oν* into *ιδης*.

⁴ From *ετός*, *true*, *real*, and *Βούτης*. When the patronymic comes from a noun in *άς* or *ής*, its termination is in *άδης*.

CHAP. IV.

OF MODES OF WORSHIP.—PRAYERS.

THERE were three religious duties which they performed in the sacred places,—prayers, sacrifices, and lustrations.

The object of their prayers, called *Εὐχαλ* or *Προσευχαλ*, and *Δέησις* was the obtaining of some good, or the averting of some evil. The Greeks were constant in this exercise night and morning.

As to the ceremonies used in prayer :

They carried green boughs in their hands, and having raised one hand to the mouth, they extended it towards the deity whom they were worshipping. To use this ceremony was termed, in Greek, *Προσκυνεῖν*, and in Latin, *adorare, to worship*.

Sometimes they touched the head of the deity, that he might grant their request with a nod. Sometimes they kissed his hands and knees. They turned themselves round, and looked towards the east.

When supplicating a heavenly deity, they lifted up their hands : when they implored those of the sea, they stretched them forth to that element : when they addressed the infernal deities they smote the ground.

Sometimes they prayed standing, sometimes sitting, but generally on their knees. They used the latter posture in great dangers, as it denotes greater humiliation. Hence *Γουράξεσθαι*, and *Γουνπετεῖν*, &c. denote praying.

CHAP. V.

OF SACRIFICES.

SACRIFICES are termed, in Greek, *Θυσίαι* and *Ἄργα*. To sacrifice is, *Θύειν*, *προσφέρειν* or *ποιεῖν* *θυσίας*. The poets likewise use the words, ' *Πεῖειν*, *ἴρδειν*, and *δράγιν*. *Θύειν* with the ancient Greeks signified to burn perfumes; and *Θύος*, *incense* burned in honor of the gods. From this word is derived the Latin word, *thus*, *frankincense*. For in early ages, the blood of animals was not shed to propitiate the gods: odours and perfumes only were used in sacrifices.

The first Athenians, following the injunction of Triptolemus, *Θεούς καρποῖς ἀγάλλειν*, *to regale the gods with fruits*, offered them only the produce of the earth. Afterwards they offered animals; and the word *Θυσίαι* was now only applied to shedding the blood of victims. The animals usually sacrificed were, the ox, the hog, the sheep, the kid, the cock, and the goose.

The principal victim, and the largest, was the ox. *Bouθυτεῖν* was the term for sacrificing this animal. The victims, termed *ἀρεῖα*, were to be *ἀρτια* and *τέλεια*, *sound* and *perfect*; i. e. they were not to be maimed, lame, or unhealthy.

Oxen five years old, and which had never borne the yoke, " *Ἄξυγες*, were sacrificed: the sheep were to be two years old, termed by the Latins, ¹ *bidentes*.

Sometimes they sacrificed many animals at once. At Athens there was a sacrifice which consisted of three an-

¹ Nonnius makes this word the same with *biennis*, compounded of *bis* and *annus*, *of two years*.

imals of different species, and was, for that reason, called *Tευττίς*.

Sometimes a hundred victims were offered at once. This was a solemn sacrifice, and was called ² *Ἐκατόμβη*, *a hecatomb*.

Human sacrifices, though common in the latter, were rare in the early ages of Greece.

The several animals which we have mentioned were not offered indiscriminately to all the gods. The different deities had their proper victims. An ox, five years old, was sacrificed to Jupiter; a black bull, and a ram to Neptune; a heifer and an ewe, to Minerva; a black and barren ewe, to the infernal deities; a dove, to Venus; a dog, to Hecate; a stag, to Diana; a cock, to Aesculapius; a sow, which is the destroyer of corn, to Ceres. To Ceres also they sacrificed the firstlings of grain; and to Bacchus, those of the vintage.

Among the Greeks, particularly in the early ages of their history, sacrifices were thought to be far more acceptable to the gods, than a purely moral life. Hence they were frequent and costly.

CHAP. VI.

OF THE CEREMONIES USED IN SACRIFICES.

THE following were the sacrificial ceremonies.

At the time of sacrificing, the priests were very richly attired. The altars were decorated with sacred herbs, peculiar to the gods to whom they sacrificed.

² Though this word is compounded of *ἐκατόν* and *βοῦς*, and properly signifies the sacrifice of a hundred oxen, it generally denoted the sacrifice of one hundred animals of any kind.

The victim was led to the altar adorned with wreaths and garlands called *Στέμμαστι*. Sometimes its horns were gilded.

Thus adorned, the priests went around it, and sprinkled it with holy water called *Xέρνιψ*: they frequently poured some water into its ear.

They then placed upon its head a salted cake, called in Greek *Οὐλαι*, and *Οὐλογύται*.

They plucked from the forehead of the victim, from betwixt the horns, a little hair, which they threw into the fire upon the altar.

After these preliminary ceremonies, accompanied with prayers, the victim was sacrificed. Then the minister of the sacrifice, *the priest* or the *Κῆρυξ*, struck it on the head with an axe. Its throat was then cut with a knife, called *Μάχαιρα* and *Σφαγίς*.

But the victims immolated to the celestial deities were not slain in the same manner with those which were offered to the infernal gods. The heads of the former were raised and turned backwards, called by Homer *Ἄντερεν*; those of the latter were lowered to the ground.

They received the blood of the victim in a vase, termed *Σφαγεῖον*.

After the victim was slain, they flayed it, and cut it into many pieces.

When they had opened it, they examined the entrails, called *Σπλάγχνα*. From this word are derived *Σπλαγχνοποία*, the *inspection of the entrails*; *Σπλαγχνοσκόπος*, *the inspector, the soothsayer*.

After having cut the victim in pieces, they wrapped over with fat, its *thighs*, *Μηροι*, (which belonged to the gods), and laid them apart.

They then cut raw pieces from all the members of the victim, and laid them upon the thighs, which were to be burned. This Homer calls *Ωμοθετεῖν*.

The thighs thus prepared, were powdered with flour, and placed on a part of the altar which was made to receive them.

Bωμοι, though used to denote any altars, was generally applied to the high altars which were erected to the *Ἐπονγάνιοι*, or the *celestial gods*. The altars of the *terrestrial deities*, *Ἐπιχθόνιοι*, were not so high. Those of the *heroes*, were but a step above the ground, called *Ἐσχάραι*. For the infernal gods, they dug small ditches or trenches, called *Ἄλκησται* and *Βόθησται*, and poured into them the blood of the immolated victim.

They burned with dry and split wood, the part of the victim destined to that purpose. To make the flame rise higher, they poured wine upon it. This however was not practised in all sacrifices. Some were called *Θυσίαι νηράλιοι*, *sober* or *temperate* sacrifices, from *Νήρειν*, *to be temperate*. These were divided into four sorts: 1. *Tὰ θύδροσπονδα*, *libations of water*: 2. *Tὰ μελισπονδα*, *of honey*: 3. *Tὰ γαλακτόσπονδα*, *of milk*: 4. *Tὰ θλιόσπονδα*, *of oil*.

It was customary on some occasions, whilst the sacrifice was burning, to dance around the altar, whilst they sang the sacred hymns, consisting of three parts or stanzas. The first, called *Στροφὴ*, was sung in turning from east to west: the second, called *Αντιστροφὴ*, in returning from west to east: then they stood before the altar and sung the last part of the song, called *Ἐπορδός*. These hymns were generally composed in honor of the gods, containing an account of their celebrated exploits—enumerating their characteristics, and many of the epithets applied to them. These hymns were called *Παιάνες*: but those of almost every god had a particular name. The hymn of Venus was called *Τηλιγγός*; that of Apollo

eminently, *Παιάν*, and both *Προσώπια*; those of Bacchus, *Διθύραμψοι*.

After these ceremonies were over they put upon a spit and roasted the rest of the victim, which they ate with their friends when the sacrifice was over.

When the banquet was ended, before they returned home, they threw into the sacred fire the tongue of the victim, in honor of Mercury, as the god of eloquence; or as an expiation for any indecent language that might have been uttered.

CHAP. VII.

OF PURIFICATIONS.

BESIDES the sacrifices, the Greeks likewise used purifications. To purify, was called, *Καθαίγειν*, *ἀγνίζειν*; whence are derived *Καθαγμοί* and *ἀγνισμοί*.

They used purifications before they entered upon any religious duty. For instance, before they went to the temples—before the sacrifice—before they were initiated into the sacred mysteries—before their solemn vows and prayers.

There were several methods of purifying.

1. By washing the hands in the *Περιόδαντήριον*, or vessel filled with holy water, and placed at the entrance of the temple. This water was consecrated by plunging into it a torch, taken from the altar; or a branch of *laurel*, *Δέρμη*. The ancients thought that the laurel tree had the virtue of averting evil from any one who had a piece of it about him.

2. By carrying around the person a *squill* or *sea-onion*,

called *Σκόλλα*. This vegetable was thought to possess peculiar virtues, and was even worshipped by the Egyptians.

3. By carrying around the one to be purified a whelp, called *Σκύλλαξ*. The dog was selected probably on account of his being an animal of defence.

Almost all words which relate to any sort of purifications are compounded with the preposition *Ιερόι*, *around*. The custom of surrounding the person to be purified with the purifying article, was general. They thought there was some magic in a circle; and, there being no opening in it, that no harm could come near the person thus surrounded.

The ancients are charged with being very superstitious. But from the Spectator (No. 7.) we should conclude that they were not less so in the days of Addison. The character of Theophrastus “Περὶ Δεινῶν τινας,” tells us the objects which the superstitious man avoided, and the accidents which he thought portended evil.

CHAP. VIII.

OF OATHS.

Of oaths there were two kinds: the one called ‘*O μέγας ὁρκός*, *the great oath*, taken only in matters of great importance, the other, ‘*O μικρός ὁρκός*, *the lesser oath*.

There were different objects by which the Grecians swore. Sometimes, *Μὰ Δια*, *by Jupiter*: sometimes, *Μὰ δώδεκα Θεούς*, *by the twelve great gods*. The Spar-

tans usually swore *Mà τῶ Σιώι*, *the two gods*, i. e. by Castor and Pollux: the Grecian women, by Juno, Diana, or Venus; or *Nή τώ Θεώ*, *by the two goddesses*, i. e. by Ceres and Proserpine, who were exclusively appropriated to the female sex.

Sometimes they swore by the dead; as in Demosthenes, *Mà τοὺς ἐν Μαραθῶνι*, *by those who lost their lives in the battle of Marathon*.

The manner of swearing was generally by lifting up their hands to heaven. In all agreements they pledged their faith by taking each other by the hand.

In all solemn leagues they sacrificed to the gods. The ceremonies were thus performed. First, they cut some hair from the head of the victim, and distributed it to all present, that they might participate in the oath: then they invoked the gods to witness their doings; then killed the victim by cutting its throat: hence the phrase "*Ορνια τέμνειν*, *to make a covenant*". Then they repeated the words of the oath to be taken; and made a libation of wine. They concluded by prayer to the gods, that he who should first violate the oath, might die in the same manner as the victim.

The reverence which the Greeks paid to oaths appears from their using the words *Εὐορκος*, *oath-observant*; and *Εὐσεβης*, *a pious person*, as synonymous.

CHAP. IX.

OF ORACLES AND DIVINATIONS.

THE divinations and the oracles made likewise a part of their religion. The answers which the gods gave, when they were consulted in doubtful and difficult cases, were the oracles. Such answers were termed *Χορησμοί*, from the verb, *Χρῆν*, to give an oracular answer. They were also called *Λόγια, μαντεύματα, θεοπρόπια*; *Φήμαι* were rather *ominous words* or *supernatural sounds* accidentally heard.

The places where these oracles were announced, were called *Χορηστήρια, μαντεία*; the diviners, or revealers of oracles, *Χορησμολόγοι*; those who consulted them, *Θεοπρόποι, χορησμοφόροι*; and to consult them, was expressed by the word, *Χράσθαι*.

The oracles had gained such credit and veneration, that they were consulted in all important affairs, and on all doubtful events. Their answers were deemed the advice of heaven, and were received with an implicit faith. In short, if a form of government was to be changed, if laws were to be made, if war was to be declared, or peace concluded, they entered upon none of these matters without first consulting the oracles. They must have had a great effect, particularly the one at Delphi, to keep peace among a nation composed of states of diverse manners, of different forms of government, of conflicting interests. When such meet together at a common temple, to consult a common god, national animosities must be softened, local prejudices removed.

The veneration for the oracles was increased by the gifts and sacrifices which they who consulted them were obliged to offer. Princes and rich men only, for that reason, could consult them, and that only upon certain days. The priests practised much cunning and dexterity in their answers.

Of the gods who presided over oracles and divinations, the most eminent were Jupiter and Apollo. Hence Jupiter was called *Πανομφαῖος*, the author of all divinities.

All the oracles were not delivered in the same manner. In some places, the answers were given by *interpreters*, who were called *Χρησμοὶ ὑποηγητοί*. In others, the gods themselves revealed their will, either by voice, or dreams, or some decisive events. These answers were called *Χρησμοὶ αὐτόρρητοι*, oracles pronounced by the gods themselves.

CHAP. X.

OF THE ORACLE OF DODONA.

THE Dodonean was the most ancient oracle, so called from Dodona, a city in the mountainous parts of Thessaly. The temple is said to have been built by Deucalion immediately after the deluge: some say by the Pelasgians, the most ancient people of Greece.

There are many fabulous accounts relative to this oracle, such as trees speaking—doves predicting future events, &c.

But with fable we have nothing to do. The truth is this. In early times, there were diviners, who were call-

ed 'Τποφῆται, (from *ὑπό* and *φημί*), *those who spoke from the deity* ; Ἀνιπτόποδες, (from a privative, *νίπτειν* to wash, and *πόδες* feet), so called because they never left the temple, and had no need to wash their feet ; Χαματ-εῦναι, (from *χαμαὶ* and *εύνη*), *those who lie upon the bare earth* ; Ἐλλοι, (from *Ἐλος*, a marsh, a bog), because the situation of Dodona was marshy ; Σελλοι, (from Sellae a town in Epirus) ; Τόμασοι, and Τόμουσοι from mount Tomarus, near Dodona.

These diviners, when they were consulted, ascended an oak, from the top of which they gave their answers : thus the oak was said to utter the oracle.

Afterwards old women were appointed to this office. And as in the Thessalian tongue those female diviners were named *Πελειάδες*, which signifies *doves*, this equivocal meaning gave rise to the fable of the prophetic doves.

This oracle was rendered famous,

1. From its fountain, called the sacred fountain. If a lighted torch was plunged into it, it was extinguished, as in other fountains : but a torch not lighted took fire at some distance from its water.

2. From its cauldron. This was of brass, and gave a continual sound, either occasioned by the wind, or some other cause. From the surprising property of this cauldron came the proverb, *Χαλκέιον Δωδωναῖον*, *Dodonean sound*, which was applied to garrulous persons.

CHAP. XI.

OF THE DELPHIC ORACLE.

THE Delphic oracle was the most famous of them all. It gave its answers at Delphi, a city of Phocis. In that city was the famous temple of the Pythian Apollo, enriched with treasures and offerings. The place in which the oracles were delivered, was called Pythium; the priestess who delivered them, Pythia; and the games in honor of Apollo, *the Pythian Games*.

These epithets are said to be derived from *Python*, the name of the serpent which Apollo killed; or from the verb, *Πυθέσθαι*, *to consult*; or from *Πυθεσθαι*, *to rot*, as the carcase of the Python rotted there. But the true origin of these words is *Πυθώ*, a name of the city of Delphi.

The ancients thought that Delphi was in the middle of the world. Hence we often see in the classics, for Delphi, the expression *'Ομηρός γῆς*, *the navel, or centre of the earth*.

This oracle was very ancient. It flourished about one hundred years before the Trojan war. The goddess Themis first enunciated the oracles here. She was succeeded by Apollo.

This oracle was discovered by accident. The account is, that on mount Parnassus there was a deep cave, but of a narrow entrance:—that a flock of goats, approaching this entrance, began to skip and scream; that the goat-herd, while he was surprised at that prodigy, found himself seized with a kind of fury, a divine enthusiasm, which opened futurity to his view:—that a tripod

was placed at the opening of the cavern, and a temple built there.

In the following particulars, however, confidence may be placed.

In the sanctuary of the temple there was a deep cavern, from which cold air was expelled. Over the mouth of this cavern was placed a tripod, called *Xρηστήριος*, and *Προσφητικός*.

This tripod had a circular cover, with holes, called *Ολμος*.

On this cover the priestess sat, who, therefore, received the epithet *Ἐνολμος*. She intoxicated herself with the vapour which issued from the bottom of the cave; and with dishevelled hair, and a foaming mouth, she enounced her oracles.

The Pythia was, at first, a young girl. In latter times she was a woman of fifty years of age.

People were permitted to consult this oracle only in one month of the year; and that month was termed *Βύσιος*, or more properly, *Πύσιος*, from *πυνθάνομαι*, to consult. But in after times it was consulted once every month.

They who consulted this oracle were required to make costly presents to the god: by this means, this temple excelled all others in riches and splendor. Whence came the proverb, *Χρήματα Ἀρίτρος*, the wealth of Apollo, implying great wealth.

They who came to consult this oracle, offered sacrifices to Apollo. The care of these sacrifices was committed to five priests, called *Οσιοι*, The Holy, who were the ministers of the prophetesses, and shared with them the religious functions. The chief of these priests was called *Οσιωτήριος*. There were also others called *Περι-*

ηγηται, conductors; and a priest who was called by a name of Apollo, *Ἀργήτωρ*.

They who came to consult the oracle, walked with crowns of laurel on their heads. They gave in their questions written and sealed, and as brief as possible. The answers were delivered in Greek; commonly in hexameter, often in iambic verses. In latter times the oracle generally spoke in prose.

The language of these oracles was generally obscure and equivocal, *Ἄοξός*. Whence Apollo had the surname, *Ἀοξιας*.

This oracle was deemed infallible: whence *Τὰ ἐκ τριποδος*, *the responses from the tripod*, was a proverbial expression for certain truths.

In latter ages, however, the Pythia was sometimes bribed.

At length the oracle ceased. But when, it is not determined. It is said that it began to be silent in the reign of Nero. It gave answers, however, after that time; and even in the days of Julian, the Apostate, A. D. 361.

Oracles began to fall into disrepute about the birth of our Saviour; and as the light of Christianity spread, this remnant of heathen darkness vanished.

CHAP. XII.

OF THE ORACLE OF TROPHONIUS.

THIS celebrated oracle was in the neighbourhood of Lebadēa, a city of Boeotia, near which was a wood, and the oracle on an eminence that overlooked the wood.

It takes its name from Trophonius, the brother of Agamédes, who lived near Lebadēa, in a subterranean dwelling, where he pretended to the faculty of predicting future events. He died in that cave, and after his death he was deified as an oracular god.

This oracle owed its fame to one Saon, mentioned by Pausanias. He saw a swarm of bees which he followed into the cave, and there found Trophonius, who gave him directions how, and with what ceremonies he must approach and consult him in future.

From its being in a cave it took the name of *Karaβάσιον*: and the persons who consulted it were denominated *Karaβαίνοντες*.

Peculiar ceremonies were to be performed by the person who came to consult the oracle. He was to offer appointed sacrifices, to anoint himself with oil, to abstain from wine and every thing prohibited by the ritual, to bathe in a certain river, and to pass several days in a chapel dedicated to Good Fortune and Good Genius. After these preliminaries, clothed in a linen robe, and with honey-cakes in his hands, to secure himself from the bite of serpents, he descended into the cave by a narrow passage. This place could be entered only in the night. The person returned from the cave by the same narrow passage, but walking backwards. He appeared melancholy and dejected: hence the proverb, which was applied to a person low-spirited and gloomy, *Eἰς Τροφωνίου μεμάντευται, he has been consulting the oracle of Trophonius.*

Future events were known, by objects which appeared, or by words spoken. The priests placed the person who had consulted the oracle on an elevated seat, called the seat of Mnemosyne, i. e. Remembrance, where he gave an account of what he had seen and heard.

He was then conducted by his companions to the chapel of Good Genius and Good Fortune, where, by degrees, he recovered his usual composure and cheerfulness.

Those whom the priests suspected of bad intentions, never returned from the cave alive.

CHAP. XIII.

OF THE OTHER ORACLES OF GREECE.

BESIDES the three principal oracles of Greece which we have described, that of Amphiaraüs was of considerable note, ranked by Herodotus with the five celebrated oracles which Croesus consulted.

It was at Orōpus, in Attica. It received its name from Amphiaraüs, a magician, and interpreter of dreams, who, after his death, was worshipped as a god, and gave oracles there in a temple erected to his divinity.

They who came to consult this oracle purified themselves, fasted twenty four hours, abstained from wine for two days, and then offered a ram to Amphiaraüs, upon the skin of which they slept, and in their dreams their destiny was shown them.

At the island of Delos was the celebrated oracle of the Delian Apollo, so called because it was the birth place of Apollo. It was deemed most sacred and inviolable. The Persians who pillaged all the other temples of Greece refrained from this.

No dogs were allowed to be brought up in Delos, because they tore in pieces Thasus, the priest of Apollo.

When the Athenians were commanded by the oracle to purify this island, they dug up all the dead, and conveyed them over the sea, to be buried in an adjacent island.

The Athenians made an annual mission to this place, in consequence of a vow made by Theseus, who, having been sent hither with other Athenian youths to be destroyed by the monster called the Minotaur, vowed to Apollo, that if he would grant them a safe return, they would make a solemn voyage to his temple every year. This deputation was called *Θεωρία*, the persons employed, *Θεωροι*, and the ship *Θεωρίς* or *Ἀηλίας*.

It was unlawful to put any malefactor to death during the absence of the sacred ship: hence Socrates had a reprieve of thirty days.

Going to Delos was called *Αναβαίνειν, to ascend*, or as we should say, *to go up to Delos*; returning was called *Καταβαίνειν, to descend, to come down from Delos*.

There were other oracles of less note, of which particular notice need not be taken. That of Branchidae, in Milesia; at Abae, a city of Phocis; at Claros, in Ionia; at Eutresis, in Boeotia; &c.

CHAP. XIV.

OF DIVINATIONS.

AFTER having given a succinct account of one sort of divination, *the Oracles*; we now proceed to the second, called *Θεομαντεία, Theomancy*. This word denotes generally those predictions made by men, in opposition to *Χρησμοι, oracles*.

The art of divination was called *Μαντική*; *τέχνη* being understood.

The following were the principal divinations.

1. DIVINATION BY THE SINGING AND FLIGHT OF BIRDS.

In this pretended science, *the right* was considered propitious, and *the left*, unfortunate. The omens given were called "*Ορνιθες* or *ὄρνεις*, *ὄρνεοσκοπικά*, *οἰωνολ.*, &c. and the observers *Οἰωνοσκόποι*, *ὄρνεοσκόποι*, *οἰωνοθέται* &c. The flight of vultures was much observed, because they seldom appeared. Swallows flying about were an unlucky omen. The dove was considered a lucky bird. Cocks were accounted prophetic, especially in what related to war. They were sacred to Mars, and therefore called "*Ἄρεος νεόττοι*, the birds of Mars. There were two sorts of ominous birds; the *Τανυπτέρωνγες*, which gave omens by flight; and the *Ωδικαῖ*, which gave omens by singing.

2. DIVINATION BY INSECTS AND REPTILES. Bees were esteemed an omen of future eloquence. A swarm is said to have alighted on the lips of Plato, when in his cradle. Snakes and serpents were ominous. Boars were always deemed unlucky.

3. DIVINATION BY SIGNS IN THE HEAVENS. Comets were thought to portend evil. Eclipses were very terrifying, as the cause of them was unknown. Lightning on the right, was a good, on the left, a bad omen. So with thunder, which was accounted the greatest of all the heavenly omens. The *ignis lambens*, a meteor or *lambent flame* in the air was an excellent omen. Earthquakes were considered unfortunate omens.

4. DIVINATION BY DREAMS. When gods or spirits conversed with men in their sleep, it was called *Χρηματισμός*: when the images of what was to happen, appeared, it was called "*Οραμα*: when future events were fore-

told by types, "*Oνειρος*, and sometimes *Ἀληγορικός*, a figure by which one thing is expressed and another signified. The interpreters of dreams were called '*Oνειρογότειαι*, *Τυποριται*, from judging of dreams; '*Oνειροσκόποι*, from examining them; and '*Oνειροπόλοι*, from being conversant about them. Dreams in the early part of the morning were most regarded. They who desired a prophetic dream were careful in their diet.

5. DIVINATION BY SACRIFICES, or by the inspection of victims. This art was called '*Ιερομαντεία*, *Ιεροσκοπία*: they who practised it, *Ιεροσκόποι*. It was considered an unlucky omen if the beast was dragged to the altar, when it made its escape, or avoided the blow. The observations made upon its entrails, were termed '*Εμπνοα*. The principal part observed was the liver; if this was bad, the victim was examined no farther. The next thing examined was the heart. If it was small or palpitated much, it was considered a bad omen.

6. DIVINATION BY THE FIRE OF THE SACRIFICE, called *Πυρομαντεία*; by the smoke, *Καπνομαντεία*; by the wine, *Οινομαντεία*; by the water, *Τύδομαντεία*. In these divinations they watched the form and colour of the flame, the direction of the smoke, the motion and sparkling of the wine, and the water in which the victims were washed. If the flames were light, and immediately consumed the victim, it was favorable.

7. DIVINATION BY LOT, called *Κληρομαντεία*, in which conjectures were made by throwing *τοὺς κλήρους*, lots; in this was included the divination by charms, called *Στιχομαντεία*, from *στίχος* a verse, because a number of prophetic verses were thrown into a vase together, shaken, and then drawn out. It was thought that each one would meet with that fortune which his verse portended. '*Ραβδομαντεία*, was divination by the wand.

Besides these there were yet other MAGICAL DIVINATIONS. *Νεκρομαντεῖα, divination by the dead*, in which the deceased gave answers:—*Συνομαντεῖα*, and *Ψυχομαντεῖα, divination by raising the spirits of the departed*:—*Τρηρομαντεῖα, hydromancy, or divination by water*: *Ορνιθομαντεῖα*, or *Ἀλεκτρονομαντεῖα, alectryomancy, divination by the cock*: *Κοσκινομαντεῖα, divination by the sieve*.

There was another kind of divination, *Γαστρομαντεῖα*, in which they fancied that daemons spoke from the belly or the breast of men. The diviners of this kind had the names of *Ἔγγαστρίμυθοι, στερνομάντεις, εὐρυκλεῖς, and πύθωνες*.

CHAP. XV.

OF PRESAGES, OMINOUS WORDS AND THINGS.

Of presages there were different kinds.

1. Those taken from the person himself, whose good or bad fortune they were supposed to portend. They were *Παλμοί, palpitations of the heart, eye, or any muscle*—*Βόμβος a ringing in the ears*, which in the right ear was a lucky omen—*Πταρμοί, sneezings*. These were very superstitiously observed: they were held sacred. If any one sneezed at a certain time, or on a particular side, it was sufficient to persuade him to undertake, or to discourage him from doing any business.

2. Those taken from external objects. An uncommon splendor, for instance, seen any where—an unforeseen accident—injuries befalling the temples and altars—monstrous births—were so many presages from which fu-

ture events were inferred. So also were the Ἐνόδια σύμβολα, omens which offered themselves on the road. These were the meeting an eunuch—a negro—a bitch with whelps—a snake lying in the way—a hare crossing the road. A weasel crossing the road was enough to adjourn a public assembly for the day.

Another sort of external omens were those which happened at home. Of this kind were a black dog entering the house—a mouse eating through a bag of salt or meal—the appearance of a snake or weasel on the house—putting on their clothes wrong, &c.

3. Those taken from ominous words. These, whether of good or evil tendency were denominated "Οτται, Κληδόνες, or Φήμαι, ἀπὸ τοῦ γάναι, because they proceed from the mouth. Words that boded ill were called Κακαὶ ὅτται, or Αναρημίαι; he who used them was said Βλασφημέν, φθέγγεσθαι βλασφηματαν. Such words the Greeks were careful to avoid; so that instead of Αεσμωτήριον, a prison, they frequently used Οἰκημα, a house; Μέλι instead of ὄξος, &c.

The manner of averting an omen was either to throw a stone at the thing, or, if it were an animal, to kill it. At sight of a mad-man or epileptic person they spit three times into their bosoms, in defiance of the omen; as spitting was a sign of great contempt and aversion.

CHAP. XVI.

OF THE GRECIAN FESTIVALS.

THE Grecian Festivals and Games were, likewise, acts of religion.

Festivals were instituted in honor of the gods, to celebrate their praises, and to render them thanks for some important benefit conferred. Some were also celebrated in honor of illustrious men who had been of signal service to their country.

Of the former were the *Θεσμοφόρια*, and feasts of Eleusis in honor of Ceres, to thank her for the laws which she had given the Greeks, and for having instructed them in agriculture. Of the latter the *Θησεῖα*, in honor of Theseus, and the *Ηρακλεῖα*, in honor of Hercules.

In early times there were but few festivals, and those chiefly rural, celebrated after the harvest and the vintage.

But afterwards their number increased with that of the gods; particularly among the Athenians, who worshipped more deities than any other people of Greece.

Gaiety, mirth and pleasure were characteristics of these festivals. The following are the principal ones.

Ἀδώνια, in honor of Venus, and in memory of her beloved Adonis. They lasted ten days: the first day was celebrated with mourning and lamentation, called *Ἀδωνιασμός*, or *ἀδώνια*; hence *ἀδώνια ἄγειν* signifies *to weep for Adonis*: the second, with joy and merriment.

Ἀνθεστήσια was an Athenian festival, observed in honor of Bacchus, for three days, on the eleventh, twelfth, and thirteenth days of the month *Ἀνθεστηρίων*, *November*.

ber. The first day was named *Πιθούρια*, (from *πίθος* and *οἴγω*) because they then *tapped their barrels*. The second, *Χόες*, from the measure *χοά*, of about three pints. The third, *Χύτραι*, from *χύτρα*, a pot, that was brought forth full of all kinds of seeds.

Ἀπατούρια, an Athenian festival in honor of Bacchus. The word is derived from *ἀπάτη*, *deceit*; because it was first instituted in memory of a stratagem, by which Melanthius, the Athenian king, overcame Xanthus, king of Boeotia. In memory of this success, Jupiter was surnamed *Ἀπατήνως*, *the deceiver*.—It commenced on the twenty second of the month *Πυανεψιών*, *October*, and continued three days.—The first day was called *Δορπεῖα* (from *δόρπος*, *a supper*,) on account of the feasts on that day.—The second, *Ἀνάρρητος*, from the sacrifices in honor of Jupiter *Φράγτιος*, or *the protector of tribes*, and of Minerva. So called from *ἄνω* and *ἀρνέειν*, *to turn upwards*, it being customary in these sacrifices to turn the head of the victim up towards heaven.—The third day was called *Κουρεάτις*, from *κουρά*, *shaving*, because on that day the youths were shaven, and their hair dedicated to some deity, before they were presented to be registered.

Βοηδόμια was an Athenian festival, and received its name *ἀπό τοῦ βοηδομεῖν*, *from coming to help*; because it was instituted in memory of Ion, the son of Xuthus, who assisted the Athenians when invaded by Eumolpus.

Βρανδάνια, named from a town in Attica, was a festival in honor of Diana. It was celebrated once in five years. Its object was to consecrate to Diana the young girls, clothed in yellow robes. They were generally about ten years old, and therefore, to consecrate them was called *Δεκατεῖειν*; also *ἀρπτεύειν*, from *ἄρπτος*, a

bear, because one of the number was once killed by this animal.

Διηγηφόρια, was a novennial festival, celebrated by the Boeotians in honor of Apollo. An olive-branch was carried in procession, adorned with flowers and wreaths of laurel, upon the top of which was fixed a globe of brass, as an emblem of the sun, or Apollo. Attached to this were other smaller globes, to represent the stars; and in the centre was a globe, of smaller size than the one at the top, to represent the moon.

Διονύσια were solemnities in honor of *Διόνυσος*, *Bacchus*. They were also called by the general name of *"Ογυια*, and were celebrated at Athens with particular solemnity. In this festival they carried a vase full of wine, adorned with vine-branches; next followed a goat; next a basket of figs, and after all, the *Φαλλοι*. These were long poles, at the end of which were affixed indecent figures. Sometimes, the worshippers, in their garments and actions imitated the poetical fictions respecting Bacchus. They put on fawn-skins; mitres encircled with ivy and vine; carried the thyrsi, drums, flutes and symbols. Some imitated Silenus, Pan, and the Satyrs; others, mounted on asses, strayed over hills, and through deserts, leaping and howling *Εὐοῖ Σαβοῖ, Εὐοῖ Βάνχε, Ἰω Βάνχε*.

Of the *Διονύσια* there were two kinds: 1. The *Διονύσια μεγάλα*, *the greater*; called also *Τὰ καὶ ἄστυ*, were celebrated *in the city*, in the Spring. By way of eminence they were also called simply, *Διονύσια*. 2. *Διονύσια μικρά*, *the lesser*, also termed *Τὰ καὶ ἀγρούς*, were celebrated *in the country*, in Autumn; and were considered as preparatory festivals to the greater.

Ἐκατήσια, a festival in honor of Hecate, a goddess whom the Athenians particularly venerated. Every new

moon there was a public supper served up for her in a place where three ways meet, because this goddess was supposed to have a triple nature, being called *'Εκάτη, Hecate*, in the infernal regions ; *Σελήνη, the Moon*, in heaven ; and *"Ἄρτεμις, Diana*, on earth.

'Ελευσίνια, the feasts of Eleusis, were the most solemn and celebrated festivals in all Greece ; celebrated by the Athenians every fifth year at Eleusis, a borough-town in Attica. Cicero calls them, eminently, *Μυστήρια, The Mysteries*. They are also termed *Τέλεται*.

They were divided into *Tὰ μεγάλα, the great*, in honor of Ceres, and celebrated in the month *Βοηθομιών, August* ; and *Tὰ μικρά, the lesser*, in honor of Proserpine the daughter of Ceres, and celebrated in the month *Ἀνθεστηριών, November*.

The little festival was preparatory to the great. They who were initiated into *the lesser*, were called *Μύσται* ; they who were admitted into *the great*, *"Ἐφόροι* and *'Ἐπόπται, inspectors*.

He who initiated to the mysteries, had the title of *Μυσταγογός*, and of *Ιεροφάντης, a revealer of holy things*. The initiation was performed at night, and had its peculiar ceremonies.

The Hierophantes, supposed to be a type of the Creator, was dressed in a superb robe, with a diadem upon his head. He had three assistants, *Ἄρδονύχος, a torch-bearer*, a type of the sun : *Κῆρος, a herald*, a type of Mercury : and *'Ο ἐπὶ βωμῷ, the minister at the altar*, a type of the moon.

Some of the magistrates likewise assisted at these ceremonies ; of this number was one of the archons, called *Βασιλεὺς*, and four deputies, called *'Επιμεληται*, whose business it was to see that order was preserved. The dress in which one had been initiated was deemed sacred.

These feasts lasted nine days, from the fifteenth to the twenty third of the month *Βοηθομιών*, *August*. During that time it was unlawful to seize criminals, or to commence any suit. He who was guilty of these practices was fined 1000 drachms, about 333 dollars. If any woman rode in a chariot at these festivals, she was fined 6000 drachms, or 2000 dollars.

On the night of the fourth day (in memory of Ceres, who hunted by night after Proserpine, with torches), they ran about with torches in their hands. They also dedicated torches to Ceres; and each strove to present the largest. Hence the phrase *Μεγίστην δῆδα ἔστησε*, *he presented the greatest, or raised the highest torch*. (Theophrastus).

Dr. Warburton has contended that the descent of Aeneas to the infernal shades, in the sixth book of the *Aeneid*, is a figurative description of his initiation into these mysteries.

Θεσμοφόρια, feasts in honor of Ceres, surnamed *Θεσμοφόρος*, *the lawgiver*. They were celebrated with great pomp at Athens, by free-born women, dressed in white, assisted by a priest, called *Στρατοφόρος*, from his wearing a crown. Some days before they entered upon the ceremonies, they were obliged to live in extreme continence. They strewed their beds with ¹*agnus castus*, and other herbs, supposed to conduce to chastity.—On the eleventh of the month *Πυανεψιών*, *October*, the women walked in procession towards Eleusis, carrying on their heads the books in which the laws were written.

¹ This plant was called *agnus*, from the down upon its surface resembling that of the lamb. It is now called *vitex*: the seeds have a fragrant smell, and an acrid taste, and were thought to possess an antaphrodisiac virtue.

From this ceremony, that day was called "*Αροδος, the ascent.*"—On the fourteenth the solemnity began, and lasted till the seventeenth.—The sixteenth was called *Νηστεια, a fast*, for on that day they fasted, sitting on the ground, in token of humiliation.

Ορφικαι τελεσται, were mysteries, or certain rites of initiation, which Orpheus introduced into Greece. Those who instructed in them, and presided at the initiations were called *Ορφεωτελεσται*.

Οσχορόαι, or *festivals of branches*, was so called, because in that festival they carried branches, to which bunches of grapes were hung, named *οσχοι*.

Παναθηναια, was an Athenian festival in honor of Minerva, the protectress of Athens. They were at first, called *Αθηναια*; but Theseus who revived them, called them *Παναθηναια*.

There were two solemnities of this name; one called *Μεγαλη*, *the great*, which was celebrated every five years; the other, *Μινωα*, *the lesser*, celebrated every year.

In the *lesser* Panathenaea were three games, horse-racing, wrestling, and music. These were managed by ten presidents, chosen from the ten tribes. The horse-racing was by night, with torches. The victor was rewarded with a vessel of oil, and a crown of olives which grew in the academy, and called *Μοιαια*.

In the *greater* Panathenaea most of the same rites and contests were observed, but with far greater pomp. Minerva's sacred garment, called *Πέπλος*, was carried in procession, on which were represented, in embroidery, the giants, the heroes, and men famous for their courage. Hence men of courage were called "*Ἄξιοι πέπλου, worthy of being portrayed on the garment of Minerva.*

Πυανέψια, an Athenian festival, so called *ἀπὸ τοῦ ἔψειν πύναντα*, *from boiling pulse*, which was usual on that day.

PART V.

EXERCISES, GAMES AND AMUSEMENTS OF THE GREEKS.

CHAP. I.

GYMNASISTICS.—RUNNING.

THERE were five principal exercises practised in the Grecian Games: viz. *Δρόμος*, *running*; *Δίσκος*, *the discus or quoit*; " *Δημα*, *leaping*; *Πυγμή*, *boxing*; *Πάλη*, *wrestling*. These five exercises were called by the general name, *Πένταθλον*, *the five games*. But some antiquarians put the contest of the javelin, *Πίψις*, or *Ανόντιον*, in the place of boxing.

Δρόμος, *running*, was in high esteem with the Greeks. It was performed in a space of ground called *Στάδιον*, *the stadium*, and sometimes *Αὐλός*: its length was one hundred and twenty five paces.

There were four kinds of races: 1. *Στάδιον*, one hundred and twenty five paces: 2. *Διαυλος*, the space of two stadia, the course being twice run over: 3. *Δόλιχος*, the space of seven stadia: 4. *Ονδύτης*, when the

contenders ran armed. From these races are derived the names given to the runners—*Σταδιοδρόμοι*, they who ran *once* over the ground;—*Διαυλοδρόμοι*, they who ran *twice* over it;—*Δολιχοδρόμοι*, they who ran over it *six or seven times*;—*Οπλιτοδρόμοι*, they who ran over it *in armour*.

The stadium had two boundaries; the first, where the course began, called ¹ *Αρεσις*, *βαλβίς*, and ² *γραμμή*, *starting places*: the second, where it terminated, called *Τέλος*, *τέρμα*, *γραμμή*, and *ἄκρα γραμμή*, and *σκοπός*, *the end, goal, limit, ultimate mark*.

Many combatants ran at once on the stadium. He who endeavoured to come up with his rival, was said *Διώκειν*; he who came up with him, *Καταλαμβάνειν*.

He who first reached the goal received a prize, called ¹ *Αθλον*, and *Βραβεῖον*. It was adjudged and decreed by the presidents of the games, called *Βραβευταί*.

Those prizes were crowns of very little value; of olive, pine, parsley &c.

They who were left behind in the race, and received no prize, were said *Τοτερεῖν*, *Τοτερεῖσθαι*, *Καταλεπεσθαι*.

Horse-races were performed by single horses called *Κέλητες*; and also by two horses, upon one of which they rode, and leaped upon the other at the goal. These men were called *Αναβάται*. Races were performed by chariots, drawn by one, two, three, four or more horses; hence the words *Δύωδοι*, *τέθριπποι*, &c. At first the horses were placed in one front, and joined in pairs. Afterwards they coupled the two middle horses, which for that reason were called *Ζύγιοι*.

¹ From *ἀρίημαι*, *I dismiss, loose, or discharge*.

² *Γραμμή*, *a line*, from *γράφω*, *I write, or mark*.

Chariots drawn by mules were called *Ἄνηραι*. The skill of the charioteer consisted in avoiding the *Νύσσαι*, *goals*: if he did not, he overturned his chariot, which was considered disgraceful.

CHAP. II.

THE DISCUS OR QUOIT.

Δίσκος, *the quoit*, was a sort of round plate, three or four inches thick, heavy, and made of stone, brass or iron: it was sometimes called *Σόλος*. It seems to have come *Ἀπὸ τοῦ δίσκειν*, for *δίσκειν*, *to cast*, because it was launched into the air.

The disk was launched by the help of a thong, or leather-string, called *Καλώδιον*, which was put through a hole in the middle. He who launched it, brought his hand to his breast, then carried it back, and threw the quoit into the air with a circular motion.

To throw the disk was called *Δίσκοις γυμνάζεσθαι*—*ἐριζειν περὶ δίσκους*—*δίσκειν*—*δίσκους βάλλειν*—*δίσκοβολεῖν*—whence comes the word *Δίσκοβόλος*, the name given to the combatant.

The victor was he who threw the disk farthest.

This healthful exercise is said to have been invented by the Lacedaemonians.

CHAP. III.

LEAPING.

Ἀλπα, *leaping*, from the verb "*Ἀλλεσθαι*, was sometimes performed with the hands empty; and sometimes with weights of lead or stone, called *Ἀλτῆρες*; which were carried in their hands, or on their heads and shoulders.

The place from whence they leaped was called *Βατῆρ*: that to which they leaped, *Τὰ ἐσκαμμένα*, from *σκάπτω*, *to dig*, because it was marked by digging up the earth: whence arose the proverb, *Πηδῶν υπέρ τὰ ἐσκαμμένα*, *to leap beyond the bounds*, which was applied to an extravagant man.

The measure, or the rule to be observed in leaping, was termed *Κανόν*. Hence our English word, *canon*, an ecclesiastical law.

CHAP. IV.

BOXING.

Πυγμή, or *Πυγμική*, was the exercise of *boxing*. The combatant was called *Πυκτης* or *πυγμάχος*; whence were formed, *Πυκτεύειν*, and *πυκταλίζειν*. The root of all these words is the adverb *Πύξ*, *to fight with one's fists*.

At first the combatants used only their fists; afterwards they used the *cestus*. This was a thong of the

hide of an ox newly killed, which was filled with a mass of lead, brass, or iron; and which was tied around the arm. It was called *μάσ*, or *μάσ βόειος*, because it was of the hide of an ox.

The great art in this contest, was to elude the blows of your adversary, by stooping dexterously, and to avoid striking yourself with your own *cestus*.

The aim of the combatants was to strike and disfigure the faces of their adversaries: whence bruises on the face, occasioned by blows, were called *Τπόπτια*.

He who yielded the victory to his antagonist, acknowledged his defeat by letting his weary arms fall, or by sinking to the ground.

CHAP. V.

WRESTLING.

Πάλη, *wrestling*, was the oldest of the exercises, and was performed in the *Xystus*, or covered portico; where two naked wrestlers, anointed with oil and rubbed over with dust, and folded in one another's arms, endeavoured to throw each other to the ground. The word is probably derived from *Πάλλειν*, *to move*; for the wrestler was in continual motion.

At first, the combatants contended only with their natural strength: but Theseus improved this exercise into an art.

The phrases, *Θλίβειν*, *κατέχειν*, *καταβάλλειν*, *συνέχειν*, *φῆξαι*, were applied to this contest.

He who brought his antagonist thrice to the ground,

was the victor. Hence *Τριάξαι* and *Ἀποτριάξαι* signify *to conquer*; and *Ἀποτριαχθῆναι*, *to be conquered*.

There were two kinds of wrestling; *Ορθοπάλη*, or *Ορθοπάλη*, in which the combatants were erect, and wrestled on their feet: and *Ανακλινοπάλη*, in which they voluntarily threw themselves down, and contended rolling on the ground.

The conquered acknowledged his defeat with his voice, or by holding up his finger; whence *Δάκτυλον ἀνατείνασθαι* signifies, *to yield the victory*; and *Ἀλησθάκτυλον, confess you are conquered*.

The *Παγκράτιον* comprised both boxing and wrestling: from *πάσ*, and *κρατεῖν*, *to conquer in any way*. This exercise was sometimes called *Παρμάχιον*, and the combatants *Παρμάχοι*.

CHAP. VI.

OF THE GRECIAN GAMES.—THE OLYMPIC.

THE Games of the Greeks were called *Ἀγῶνες*.

There were four public and solemn games in Greece, consecrated by religion, and on that account called *Ἀγῶνες ἱεροί, the Sacred Games*. They were, the Olympic, the Pythian, the Nemean, and the Isthmian games, which only differed from each other by the places in which they were celebrated.

The Olympic games were celebrated in honor of Olympian Jupiter, at Olympia, a city of Elis, in the western part of Peloponnesus. From this city they took their name.

Their origin is attributed to Hercules, one of the ¹*Idaei Dactyli*. They were celebrated every four years, or rather on the first new moon after the summer solstice, in the fifth year; and lasted five days, beginning on the eleventh, and ending on the fifteenth of the month.

The care and management of these games belonged sometimes to the Pisaeans; but commonly to the Eleans.

There were public officers appointed to conduct the games, and to seize those who should disturb the celebration of them. They were called *Ἄλυτραι* by the Eleans, among whom they exercised the same function with that of the *Παρθοῦντοι, lictors*, in the other states of Greece: the chief of these was called *Ἄλυτράρχης*.

At first, women were not allowed to be present at these games. But afterwards women even contended for prizes; and history mentions some who were victorious.

He who wished to contend in these games, must go to the public gymnasium at Elis ten months before they commenced, and there prepare himself by constant exercise. The nine first months were spent in easy exercises; but during the tenth they went through all that were practised at the games.

Neither any criminal nor any of his relations were allowed to contend in these games.

The matches were determined by lot in this manner. Into a silver vase, called *Κάλπις*, were put small balls,

¹ These were five brothers who emigrated from mount Ida, in Crete, to Greece. As to the etymology of *Dactyli*, there are various opinions. It is probably from *Ἄκτυνοι*, *fingers*, as the number of the brothers equalled the number of fingers on the hand. We can readily conceive, that in early ages, when the science of numbers was in its infancy, such methods of enumeration would be adopted.

with letters inscribed upon them, the same letter belonging to each pair. They who drew the same letter contended together. If the number of combatants was uneven, he who drew the odd ball contended at last, with the conqueror: and was, for that reason, called "*Eρεδρος*.

There were likewise mental as well as corporal contests at these games. The prize of history, poetry and eloquence was here disputed. Herodotus recited the nine books of his history at these games.

The prize of the victor in each of these combats was a wreath of wild olive, termed *Kόττον*. The reward was of small value, that the competitors might be stimulated by a hope of glory, rather than by that of gain.

The glory of the victors at these games was great and immortal. Statues were erected to them at Olympia, in a wood consecrated to Jupiter. They were drawn in a splendid car in triumphal procession along the Stadium.

These solemn games drew together all Greece, and even foreign nations. Hence they were called *Πανήγυρις*.

CHAP. VII.

THE PYTHIAN GAMES.

THE Pythian games were celebrated in honor of Pythian Apollo, at Delphi. Apollo is said to have instituted these games after he had overcome the serpent *Python*.

At first they were celebrated every nine years: hence the period was denominated *Ενναετηριος*; but afterwards they were observed every fifth year, which period was called *Πενταετηριος*, from *τηρεῖν*, to observe, and *ετος* a year.

After these games had been established some time, the Amphyctyons added *flutes*, *Αὐλοῦσι*, to the contest of the lyre.

In the contest of the flutes they played the *Πυθικὸν νόμον*, the *Pythian measure*, in memory of Apollo's victory over the serpent. It consisted of five parts: 1. *Ἀνάρχουσις*, the *preparation to battle*; 2. *"Εμπειρα*, the *first essay towards it*; 3. *Κατακελευσμός*, the *action itself*; 4. *"Ιαμβοὶ καὶ Δάκτυλοι*, the *iambic and dactylic measures*, which were insulting sarcasms over the vanquished Python; 5. *Συογμός*, the *hiss of the dying serpent*. Some make six divisions.

Sometimes they danced to the sound of the lyre, and the dance was divided into five parts, termed, 1. *Πεῖρα*, the *preparation*; 2. *Κατακελευσμός*, the *challenge*; 3. *Ιαμβικός*, the *fight*; 4. *Σπονδεῖος*, the *celebration of the victory*, (from *σπένδειν*, to offer a libation); 5. *Καταχόρευσις*, the *dancing of Apollo after the victory*.

The combats at the Pythian, were the same with those at the Olympic games. At the Pythian games were likewise prizes for intellectual merit.

The prizes at these games, when musical excellence was disputed, were gold and silver: they were then termed *Ἀγῶνες ἀργυρίται*. But when the gymnastic exercises were added, a crown of laurel was made the prize, a branch of palm, or some fruits.

These games were celebrated on the sixth of the Delphic month *Βύσιος*, which corresponds to the *Θαογηλῶν*, *April*, of the Athenians.

CHAP. VIII.

THE NEMEAN GAMES.

THE Nemean games take their name from Nemēa, a city and sacred wood of Argōlis, in the eastern part of Peloponnesus. They were celebrated every three years, on the 12th of the Corinthian month *Πάνεμος*, the *Βοηδρομιών*, *August*, of the Athenians.

The exercises were the chariot-races, and the several parts of the *Πένταθλον*. The presidents were chosen from Corinth, Argos, and Cleōnae.

At these games funeral honors were paid to Opheltes, called also, Archemōrus: hence they were termed *Ἀγῶνες ἐπιτάφιοι*. Hercules is said to have instituted them after his victory over the Nemean lion.

The victors were, at first, crowned with a wreath of olive; afterwards, of parsley.

CHAP. IX.

THE ISTHMIAN GAMES.

THE Isthmian games derive their name from the place where they were celebrated, which was the Corinthian Isthmus, the neck of land that joins the Peloponnesus with the continent. They were held near the temple of Isthmian Neptune, surrounded with a thick forest of pine.

They were at first instituted in honor of Palaemon or Melicertes: but the celebration of them was omitted for some time. They were renewed and improved by Theseus, and dedicated to Neptune.

The Eleans were the only people in Greece who were not admitted to these games, which were also *Τριηννικοί, triennial*: the combats at them were of every kind, as at the other sacred games.

The prize was, at first, a crown of pine; afterwards, of parsley; at length the crown of pine was resumed. The presidents were at first Corinthians; afterwards, the inhabitants of Sicyon.

These games were held in great veneration from their antiquity, and from the deity to whom they were consecrated.

CHAP. X.

OF THE THEATRE, CIRCUS, &c.

THE Theatres and Amphitheatres of the ancient Greeks were very magnificent. The former were round on one side, and terminated, on the other, in a right line: but the latter were of an oval shape and made, as it were, two theatres joined together.

These structures were immensely large compared to modern theatres, and were calculated to contain not only all the citizens of the state, but strangers also. They had no coverings, and plays were performed by daylight in the open air. In later times the spectators were protected from the heat of the sun by moveable awnings.

The ¹ Orchestra was a semicircular space in the centre of the front of the theatre. From this the seats for spectators rose, progressively, to the very summit of the building.

The actors wore masks, on which was painted the character of the passion intended to be expressed ; and which was so ingeniously constructed, that great additional strength was given to the voice ; and thus the spectators at the greatest distance could hear distinctly. The buildings also were artificially planned to convey sound readily and clearly ; though not resembling, yet producing the effect of our modern whispering galleries.

The *Σκηνή* occupied all that space between the two horns of the theatre, over the Orchestra. There were machines for raising and lowering different scenes. Tragic, comic and satyric pieces had, each, their different and appropriate representations.

Αὐθαδύον was the stage, before the Scene and Orchestra, on which the actors performed their parts.

The Greek drama differed from the modern, chiefly in two things,—in the Chorus,—and in each play being continuous, i. e. having no divisions into acts and scenes.

The Chorus seemed sometimes to be introduced to shew the author's lyrical powers, and to announce his philosophical tenets. It generally abounded in moral instruction, and presented a lively commentary upon the events passing before the eyes. But its general object was to bring the poet and the audience on the stage together,—to relieve the attention of the latter, by weakening that intense state of feeling which they must have had in viewing one continuous scene of tragic events.

¹ This word is derived *ἀπό τοῦ ορχεῖοθεατ*, from *dancing*, the orchestra being the place appropriated to this exercise.

Hence it answered to our interludes, and divisions into acts and scenes.

But the Athenians were so active and restless a people, that they must have something continually to engage their attention. Hence there were no pauses in their plays. The action was continuous; and after having had their feelings intensely excited by the character and passion of the actors, and the developement of the plot, they were allowed, not to sink into a state of apathy, but to glide upon something of a calmer nature, still connected with the play.

THE CIRCUS, *Ἴππόδρομος*, was devoted to horse and chariot-racing, which were similar to those described in the chapter upon the Olympic games. Besides these races, various kinds of dancing were introduced. The first was called *Ἐμμέλεια*, for the tragic scene; the second, *Κόρδαξ*, for the comic scene; the third *Σικεννις*, for the satyric.

Γόατ were jugglers, that entertained the people with tricks of legerdemain. *Rope-dancers*, *Σχοινοβάται*, were also patronized.

PART VI.

OF TIME.

CHAP. I.

MANNER OF COMPUTING TIME.

As, in the description of the festivals, and sacred games of the Greeks, we have had occasion to distinguish months and days, it will be proper now, to explain their manner of dividing time.

It was divided into years, months, and days.

The ancient Athenians began their year after the winter solstice ; but afterwards, with the first new moon after the summer solstice.

Their year consisted of twelve months, divided agreeably to the course of the moon, and consisting of thirty and twenty nine days alternately ; the months of thirty days always preceding those of twenty nine. The former were called *Πλήρεις, full* ; and *Δεκαρθεινοί, as ending on the tenth day*. The latter, *Κοῖλοι, hollow, deficient* ; and *Ἐναρθεινοί, from their ending on the ninth day*.

The first month of their year corresponded with the latter half of our month of June, and the former half of July.

These are the names of the months.

1. *Ἐκατομβαῖν*, *June*, so called from the great number of *hecatombs* which were then sacrificed.

2. *Μεταγεννισῶν*, *July*, (from *μετά* and *γείνων*, from one neighbourhood to another), so called from the sacrifices which were then offered to Apollo *Μεταγεννιος*, because on this month the inhabitants of Melite left their island, and removed to Attica.

3. *Βοηδρομιῶν*, *August*, so called from the festival *Βοηδρόμια*, which see.

4. *Μαιμακτηριῶν*, *September*, so called from Jupiter *Μαιμάκτης*, *tempestuous*, or *the god of winds*; because in this month the weather was changeable and boisterous.

5. *Πίνανεψιῶν*, *October*, (compounded of *πίνανα* and *ψεῖν*, *to boil pulse*), so called, because on this month, after the fruits of the earth were gathered, feasts of boiled pulse were served up. Some think that it owes its etymology to the circumstance of Theseus, on his return from Crete, offering vows to Apollo, and feasting with his crew, upon boiled pulse, this being all the provision left after the voyage. We can readily conceive of a month taking its name from an event considered, in those times, so auspicious.

6. *Ἀνθεστηριῶν*, *November*, so termed because *Ἀνθέων στερεῖ τὴν γῆν*, *it deprives the earth of its flowers*.

7. *Πλοσειδεῶν*, *December*, in which month sacrifices were offered up to *Πλοσειδῶν*, *Neptune*, as if it were called *Neptune's month*.

8. *Γαμηλιῶν*, *January*, (from *γάμοι*, *marriages*), a

month sacred to Juno *Γαμήλιος*, the goddess of marriage.

9. *Ἐλαφηβολιών*, February, (from ἐλαφος, a deer; and βάλλειν, to strike or wound), deer-hunting month.

10. *Μουνυχιών*, March, in which sacrifices were offered to Diana, surnamed *Μουνυχία*, from the harbour of this name, in which she had a temple.

11. *Θαογηλιών* April, (from θέρειν, to warm, and γῆ, the earth), as in this month sacrifices were offered for the ripening of the earth's fruits.

12. *Σκιροφοριών*, May, (from σκίρα and φέρειν, to carry umbrellas). In the procession of the festival of this name, celebrated in this month, these shades were carried by a privileged order of priests.

In most of these months cognominal festivals were celebrated, from which, generally, the names of the months are derived.

Each month was divided into τρία δεκάδες, three decades: the first was called μηνὸς ἀρχομένου, or ισταμένου, the decade of the beginning; the second, μηνὸς μεσοῦντος, the decade of the middle; the third, μηνὸς φθινοῦντος, πανομένου, or λήγοντος, the decade of the end.

The first day of the first decade was termed νεομηνία; the second, δευτέρα ισταμένου; the third, τρίτη ισταμένου, and so on to the δεκάτη ισταμένου, the tenth day.

The first day of the second, which was the eleventh of the month, was called πρώτη μεσοῦντος, or πρώτη ἐπὶ δέκα; the second δευτέρα μεσοῦντος, or δευτέρα ἐπὶ δέκα, and so to the εἰκάσ, twentieth, the last day of the second decade.

The first day of the third decade was called πρώτη ἐπὶ εἰκάδι; the second, δευτέρα ἐπὶ εἰκάδι. The last day of the month was called by Solon ἡνη καὶ νέα, the old and new, as one part of the day belonged to the old, and

the other to the new moon. But after the time of Demetrius Poliorcētes, it was termed, from his name, *Ἀημηνιας*.

They likewise counted their days by inversion: the first of the last decade was called *φθίνοντος δεκάτη*; the second, *φθίνοντος ἐννάτη*; the third *φθίνοντος ὡγδόη*, &c.

CHAP. II.

OF THE OLYMPIC ERA.

EVERY reader of the classics ought to have a knowledge of the era to which all dates are referred, and how to calculate the correspondence between that and our own.

THE OLYMPIC ERA was that to which all dates were referred. An Olympiad was a period of four years, at the end of which, or on the first month of the fifth year, the Olympic games were celebrated. Chronologists are agreed in reckoning downwards from the year when Coroebus won in the foot race, 776 B. C.; and in calling that the first year of the first Olympiad. The first year of the *second* Olympiad was therefore on the fifth year after their commencement; the first of the *third*, on the ninth; the first of the *fourth*, on the thirteenth; *or after the completion of twelve years*, and so on. To ascertain, therefore, what year of the Christian era corresponds to any given Olympiad, multiply the number of the *preceding Olympiad* by four, and add to the product the year of the given Olympiad, *minus one*: then subtract this result from 776, and you will have the corresponding year of our era.

E. g. Ol. 43. 4. given, to find the coinciding year of our era.

1st. From 43 take 1	2d. Mult. 42 by 4	3d. To 168 add 4-1 or 3	Then from 776 take 171
42	168	171	605

Therefore, Ol. 43. 4. corresponds to 605 B. C.

Or, what is the same thing, multiply the given Olympiad by 4, and add the year of the Olympiad to the product: then take this sum from 776, and add 5 to the remainder. The same example being given :

1st. Mult. 43 by 4	2d. To 172 add 4	3d. From 776 take 176	4th. To 600 add 5
172	176	600	605

Therefore, as above, 605 B. C. corresponds to Ol. 43. 4.

This will appear plainer by going back to the first Olympiads. On the first year of the second Olympiad, *only one full Olympiad*, that is, four years, had been completed. So on the second year of the fifth Olympiad, *only four Olympiads and one year* had been completed; that is, seventeen years: which number we should take from 776, to find the corresponding year of the christian era. Whereas, Ol. 5. 2. being given, to find the corresponding year in our era were we to multiply 5 by 4, and add 2 to the product, the result would be 22. This subtracted from 776, would place any event which happened on that year, five years later than it ought.

So in reckoning from our era, to the Olympic, the reverse of this rule holds good. After subtracting the given year from 776, and dividing the remainder by 4, *add one* for the current Olympiad, and *one* for the current year of it. E. g. What year of the Olympic era, corresponds to 334 B. C. ?

From 776 take 334	divide 4)442
442	110. 2
	1. 1

111. 3

Ans. The 3d year of the 111th Olympiad.

PART VII.

NAVAL AFFAIRS OF THE GREEKS.

CHAP. I.

OF SHIPS:—THEIR DIFFERENT KINDS.

The first ships were built without any art, and were generally nothing more than the trunks of trees, hollowed out, called *Πλοῖα μονόξυλα*, from their consisting only of one piece of timber; or *Σκάφη*, from *σκάπτεσθαι*, because they were made by hollowing a tree. From this word our English word *skiff* is derived.

Merchant-vessels were called *Όλκάδες*, *Φορτηγοί*, and *Πλοῖα*. They were very broad and round at the *bow*, or fore part of the ship, and of very broad bottoms, that they might contain a great quantity of provisions and merchandise.

Ships of war, on the contrary, were called *Μαχαὶ*, because they were *longer* than the others, narrow, and of a sharp bow, that they might sail the better. They were also properly called *Νῆσες*.

Ships of passage received their names from what they carried. Those which transported men, were called by the general names of *Πόρια* and *Ἐπιβάτες*; those which carried armed men, *Οπλιταγωγοι* and *Στρατιώτες*, &c.

Merchant-men were governed with sails; but ships of war with oars. Those of three banks of oars were called *Νῆσ τριήρεις*; those of four, *Τετρήρεις*; those of five, *Πεντήρεις*, *trireme*, *quadrirreme*, and *quinquireme* gallies. In early times the long ships had but one bank of oars, and were termed *Μονήρεις*, and *Κέλητες* from the name of a single horse.

CHAP. II.

PARTS OF THE SHIP, AND ITS APPERTENANCES.

THE principal parts of a ship were three, viz: *the body*, or *middle of the ship*, (called by sailors, *midships*), termed *Μεσόνοιλος*; *the head*, *prow*, or *bow*, *Πρόσορα*, *μέτωπον*, and *ἔμβολος*; *the stern*, *Πρόμνα*; which was also called *οὐγά*, *the tail*.

Τρόπις or *Στείρη* was *the keel*.

Νομεῖς, were *the ribs*, or the planks rising upwards in curved lines from the keel on each side of it: they were also called *Ἐγκοίλια*.

Ἐρτερονεῖα were boards nailed upon these ribs, probably what we call *the sheathing*.

Πλευραὶ were *the sides* of the ship.

Φάλαις was what we call *the limbers*, next to the keel, which contained the bilge-water that was conveyed away by the *Ἀντίλα*, or *pump*.

Κοίλη τῆς νηὸς, κύτος, or γάστρα was *the hold*, or the large space for freight and provisions, between *the timbers* and the lower deck.

The deck was called *Κατάστρωμα*.

Ἐπωτίδες were pieces of wood jutting out from each side of the ship's head, to guard it from the beaks of the enemy.

The parts of the vessel under water were called "*Τραχαλα* ; those above, "*Εξαλα*.

Χηνίσκος, (from *χῆν*, *a goose*), was the figure of a goose upon the prow.

Κορωνίδες and *ἀκροστόλια* were ornaments with which the extremities of the ship were decorated, generally upon the head : *Ἄγλαστα* were the ornaments upon the stern.

Παράσημον was *the flag*, on which various figures were painted, fixed to the prow, by which ships were distinguished one from another, as they now are by names, painted on their sterns.

Ἐδώλια, σέλματα, ζυγά, were *the seats or banks* of the rowers. The lowest bank was called *Θάλαμος*, and those who labored at it, *Θαλάμιοι* ; the middle, *Ζυγόν*, and the men *Ζυγῖται* ; the highest, *Θράνος*, and the men, *Θρανῖται*.

The terms and expressions, relative to oars and rowers are, *Ἐρετροί*, and *Κόπαι, oars* ; *Τῆς κώπης ἐπιλαβέσθαι*, *to handle the oar* ; *Κώπης ὄφθαλμοι*, or *τρηνίματα*, *the holes or eyelets* ; *Τροπός* and *τροπωτήρ*, *the fastening*, or leatheren thong with which the oar was bound to the *Σκαλμός*, a round piece of wood upon which the rowers rested the oar ; *Τροποῦσθαι*, *to fasten the oar* ; *Ἄσκωμα, a skin*, the lining of the eyelet ; *Ἐρέσσειν, ἐρείδειν, ἐλαύνειν, to ply the oars* ; *Σχάξειν* *to back the*

oar; *Δικωπίαν ἔκειν*, to work a pair of oars; *Ομορθεῖν*, to assist a rower; *Μετεωροκοπεῖν*, to pull in vain; *Ταρσός*, the broad part of the oar.

Πηδάλιον, the rudder, by which the vessel was steered; the parts of which were *Οἰαξ*, the handle; *Φθείρ*, the middle, or the place where it began to widen; *Πτερογύριον*, the belly, or the flat part; *Αὐγήν*, the part on which the pilot sat; *Κάμαξ*, the round part, from the handle to the belly. We must recollect that their rudders were not like ours; but were simply broad oars, which they used somewhat as the Indians do their paddles.

The beak of the ship was termed *"Εμβολον"*.

The anchor, *"Ἄγκυρα*, *εύνει*; to weigh anchor, or take it up; *Ἀνασπᾶν* or *αἴρειν ἄγκυραν*; to cast anchor, *Βάλλειν ἄγκυραν*. Every ship had several anchors, the largest of which, termed *Ιερά*, was never used except in extreme danger; hence *Βάλλειν ἄγκυραν ιεράν*, was proverbially applied to those who were forced to their last refuge. Anchors were usually large stones.

"Ἐρμα, *θεμέλιος*, *ἀσφάλισμα*, was the ballast, which was usually sand.

Βολίς, the lead, with which they sounded.

Kovrol were long poles, for sounding, or pushing the vessel along; *Αποβάθραι*, passage-planks, which connected the vessel to the shore; *Ἀντλον*, was a bucket to draw water.

The ships were covered with pitch to secure the wood from the water: hence ships were frequently called *Μέλαιναι*, black.

CHAP. III.

MASTS, SPARS, AND RIGGING OF SHIPS.

THE *mast* wast termed *ἴστιος*. To set the mast, *Ὀρθοῦσθαι*; for when they landed, the mast was taken down, and put into a case, called *ἴστοδόκη*.

The parts of the mast were *Πτέρων*, *the heel*, or *foot*; *Τράχηλος*, *the middle*, to which the sail was affixed; *Καρχηδον*, *the top*, or *truck* by which the ropes were turned.

Μεσόδυμη was the hole in the middle of the ship in which the mast was placed; called by us, *the shoe*.

Κεραῖαι, *κέρατα*, *the yards*, were cross-pieces of timber fixed upon the mast, to which the sails were tied, that they might be spread to the wind.

ἴστια, *όθόναι*, *λαιγη*, *ἄρμενα*, were *the sails*, of which there were different kinds. *Ἄόλων*, *the fore-sail*, or *sprit-sail*; *Ἐπίδρομος*, *the mizzen-sail*, larger than the fore-sail; *Ἀνάτιον*, *the main-sail*, which was the largest; *Ἄριέμων*, *the top-sail*, above the main-sail, and a continuation of it.

Sails were made of linen. The following expressions were applied them. *Στέλλειν* *όθόνην*, *to lower sail*; *Συστέλλειν* *ἴστια*, *to furl*, or *take in sail*; *Ἄπλοῦν* *ἴστια*, *to spread sail*.

The ropes of the ship were called by the general name of *Ὀπλα*; though this word generally included all the rigging. The words *Σχοινία*, and *Κάλοι*, likewise mean ropes.

The particular names of the ropes were, *Ἐπίτονοι*, those ropes which confined the main-sail to the mast;

Πόδες, the main sheets, which served to haul and veer the sail, as occasion required; *Πρόποδες*, were small cords or clew-lines, which served to raise the sails, when they were to be furled.

Μεσονορίαι were stays, by which the mast was erected or let down.

Πρότονοι, back stays, which, passing through a pulley at the top of the mast, were tied on one side to the head, and on the other to the stern, to keep the mast steady.

Πελομάται were cables, attached to the anchors; sometimes called *Κάμιλοι*.

Ρύματα, were ropes with which the ships were towed, now called *hawsers*.

Πεισμάται, *ἀπόγεια*, *ἐπίγεια*, *προμνήσια*, were cords by which ships were tied to the shore.

CHAP. IV.

NAVAL OFFICERS.

THE officers were of two classes; those who commanded the sailors, and those who commanded the soldiers.

Those who had charge of the sailors had the titles of *Αρχιενέρωνήτης*, the admiral; *Κυβερνήτης*, the master or pilot, (hence the art of navigation is called *Κυβερνητική τέχνη*); *Πρωρεύς*, or *πρωράτης*, the boatswain, or under-pilot; *Κελευστής*, the purser or mate, who distributed the food to the crew; *Τριηγαύλης*, the musician; *Αλοποι*, or *ιωνογύλακες*, quarter-masters, or ship-guards; *Τοίχαροι*, carpenters, who had charge of the sides of

the ship ; *Taumilas*, nearly the same as *Κελευστής* ; *Εσχαρεὺς*, the cook ; *Λογιστής*, the clerk.

Those who commanded the mariners, or soldiers, were called, *Στόλαρχος*, the admiral ; also called *Ναύαρχος*, and *Στρατηγός* ; *Επιστολεύς*, vice-admiral, or commander in chief under the admiral ; *Τριήραρχος*, captain of a trireme galley.

CHAP. V.

MARINERS.

THE ships were furnished with the three following sorts of men.

Ἐρέται, *Κωπηλάται*, rowers, also called *Πληρώμαται* ; when ships had several banks, those in the upper tier were called *Θρανῖται* ; those in the middle, *Zvγῖται* ; those in the lower, *Θαλαμῖται*. They who sat on the benches near the prow were called *Πρόκωποι*, and they who were near the stern *Ἐπίκωποι*.

Ναῦται, mariners, were not employed in rowing ; but each had his particular duties. Some had the care of the sails, *Ἄρμενισται* ; others went aloft, *Σχοινοβάται*. The *Μεσοναῦται*, were the attendants on the other seamen.

The soldiers who served at sea, were called *Ἐπιβάται*, *ἀπὸ τοῦ ἐπιβαλνειν*, from ascending the ships, or the hatches where they fought.

Common seamen were allowed a drachm a day : and they who manned the sacred vessel, called *Πάραλος*, three oboli, equal to about six cents.

CHAP. VI.

NAVAL ARMAMENT AND ENGAGEMENTS.

THE soldiers at sea were generally armed in the same manner as those on land. But the former had some warlike instruments which the latter had not.

Λόγατα ναιμάχα were spears of an unusual length.

Ἄρεπτανον, was an instrument of iron, crooked like a sickle, and fixed to the end of a long pole. With this they cut the rigging of the enemy.

Κεραῖαι were engines to cast stones.

Χείρ σιδηρᾶ, was a *grappling iron*.

In clearing their ships for action, the Greeks disburdened them of every thing not necessary for the fight, took down their sails, lowered their masts, &c.

The order of battle was usually in the form of a circle, to arrange the ships in which manner, was called *Κύκλον τάττειν*.

Before the battle each party invoked the aid of the gods by prayers and sacrifices.

The admiral's galley gave the signal for battle, by hanging out a gilded shield, or a red garment; and then opened the engagement.

CHAP. VII.

VOYAGES, HARBOURS, ETC.

WHEN the admiral gave the signal to put to sea, the mariners hauled the ships into the water; and when they entered into a harbour, they drew the ships up upon

land, by levers or rollers of wood, called *Φάλαγγες*, *Μοχλοι*.

Before they embarked prayers and sacrifices were offered up to the gods, particularly to Neptune.

When they had landed safely, they offered a sacrifice to Jupiter *Ἀποβατήριος*, because he enabled them *ἀποβαίνειν ἐκ τῶν νηῶν*, *to leave the ships*.

Harbours were either natural, such as the mouths of rivers, or a creek of the sea under some high promontory: or artificial, which were huge mounds of earth, thrown up in the form of a semicircle, and extended into the sea. These were called *Xηλαι*, *piers*, (from their resemblance to the claws of crabs), or *Ἄκραι*.

Μυχός was the innermost part of the harbour, nearest the shore, and most secure from storms.

PART VIII.

MILITARY AFFAIRS OF THE GREEKS.

CHAP. I.

LEVIES, PAY, ETC. OF THE SOLDIERS.

THE Grecian armies were composed of free citizens.

The military age was from eighteen to sixty: though at Athens no man above forty was obliged to serve, except in times of great danger.

Old men, citizens of a weak constitution, farmers of the public revenue, and slaves were exempt from military duty.

When they were eighteen years of age, they were obliged to enroll themselves for war: their names were inscribed in the public registers. Hence *the levy* was called *Καταγραφή, κατάλογος*; and *to make a levy, Καταλίγειν, στρατολογεῖν, καταγράφειν, and κατάλογον or καταγραφὴν ποιεῖσθαι*.

When the young soldier was enrolled, he took the military oath. The state furnished him with his buckler and pike.

The new levies were stationed around Athens, to defend it against incursions: hence they were called *Περιπολοι*.

No citizen could refuse to serve; for unless a man bore arms for the state, he lost his right of suffrage, and the other privileges of a citizen.

A deserter was branded with *marks* on his hands, termed *Στίγματα*.

In ancient times every soldier served at his own expense. The Carians were the first who served in Greece for pay, which was esteemed infamous: hence *Καρικοι* and *Καριμοιοι* were proverbial epithets for cowards and slaves.

But afterwards Pericles introduced, among the Athenians, the custom of serving for pay.

The foot, at first, had two *oboli* a day; afterwards, four: hence *Τετρωβόλου βίος*, was a proverbial expression for a soldier's life; and *Τετρωβολίζειν*, for serving in war.

The pay of the horsemen, termed *Κατάστασις*, was a drachm a day.

CHAP. II.

THE HISTORY OF SOLDIERS.

The soldiers were divided into three classes: 1. *Thessalians*, the heavy-armed foot-soldiers, the car-warriors, those who fought on horseback; 2. *Light-armed*, the cavalry.

The Thessalians. Of these there were three kinds: 1. *Heavy-armed*, the heavy-armed soldiers, who carried broad shields and were called *Thessalians*; 2. *Light-armed*, who fought with bows and arrows; 3. *Light-armed*, called *Thessalians*.

The Thessalians. The number of light-armed seems to have been greater among the Greeks than that of the heavy-armed.

These chariots and drivers were drawn by two horses, the chariot being light. To these they sometimes added light horses to the team, and governed the reins; the drivers were called *Thessalians*, *Hippomenes*, *Hippomenes*, *Hippomenes*, and *Hippomenes*.

These chariots and drivers, and horses called *Hippoc*, the chariot-horses, the chariot-horses. One was *Hippoc*, the chariot-horse, who had the reins; the other *Hippomenes*, the chariot-horse who directed the chariot, where to drive. He was so called because he sat by the side of the chariot, from whose side he could strike with his spear, and direct the horses to go, to ride. The Thessalians, when because in close fight, descended from the chariot.

The Thessalians armed with *sabres*, *hurlasses*, *hurlasses*, and *hurlasses*, while ranks of soldiers were cut down. The Thessalians were the most fa-

mous horsemen of all Greece. The Lapithae were the first who thought of mounting a horse. Men on horseback, before people were accustomed to the sight, were deemed prodigies, and gave rise to the fables of Centaurs. Among the Athenians no person was admitted into the cavalry, without having previously obtained the consent of the "*Ιππαρχος, general of the horse,* the *Φύλαρχοι, prefects of the tribes,* and the senate of five hundred.

Two qualifications were necessary for one to enter the cavalry,—fortune and strength. His horse must be well broken, bold, mettlesome, and tractable. If not, he was rejected. Trial was made of him at the sound of a bell, *Κοίδων*; hence *Κωδωνίζειν* signifies to try.

Horses worn out with service were marked on the jaw with a mark called *Τροχός*, being the figure of a wheel; sometimes the mark was called *Τυνσίππιον*; hence *Ἐπιβάλλειν τρυντίππιον* signifies to excuse.

The horsemen had titles relative to their different armour. They were distinguished into ¹*Κατάφρακτοι*, and *Μή κατάφρακτοι*, *heavy* and *light* armed.

They both received the appellations of *Δορατοφόροι*, *ποντοφόροι*, *άκροβολισται*, *ιπποτοξύται*, and "Αμφιποε, who had two horses which they rode by turns, and *Διμάχαι*, who wore heavier armour than the common horsemen, that they might fight either on horseback or on foot.

But the *Κατάφρακτοι* were not only fortified with armour themselves, but *their horses* were covered with solid plates of brass, which, from the parts defended by

¹ From *κατά*, and *φράσσειν* to fortify, to guard. *Κατά*, in composition, often augments the signification; hence this word means, *those completely defended*, i. e. *horses and all*.

them, were called ²*Προμετωπίδια*, ³*παρώτια*, *παρῆτα*, ⁴*προστερνίδια*, *παραπλευρίδια*, *παραμηρίδια*, *παρακνημίδια*, *στροματα*.

They were also caparisoned with various ornaments, and tapestry, and also with rich collars and trappings, called *Φάλαρα*.

CHAP. III.

ARMOUR AND ARMS.

THE ARMOUR, or *defensive weapons* of the Greeks were generally made of brass; sometimes of tin and other metals, and even of skins. The following are the principal parts.

1. *Περικεφαλαλα*, the helmet, which guarded the head, termed also *Κράνος*, *χόρυς*, *κυνέη*, was sometimes made of brass, but commonly of the hide of certain animals; whence are derived the following appellations, *Αεορτέη*, of lion's skin; *Ταυρέλα*, of bull's hide; *Αιγείη*, of goat's skin; *Αλωπεκέη*, of fox's skin; *Κυνέη*, of dog's skin; &c. These skins were always worn with the hair upon them, to make them appear more frightful.

The helmet had a thong, called *Οχεύς*, by which it was tied around the neck.

² *Προμετωπίδια*, (comp. of *πρό*, *before*, and *μέτωπον*, *the forehead*), were *head-plates*.

³ *Παρώτια*, (from *οὖς*, *the ear*), were *ear-coverings*.

⁴ *Προστερνίδια*, (from *στέρνον*, *the breast*) were *breast-plates*: and so of the other words. *Στροματα* was *the harness* in general.

The helmet was mounted with a crest, called *Φάλος*, and *λόφος*. It was commonly made of feathers, or of the hair of horses' tails or manes ; hence called *λόφος ἵππιοχαλτης*, &c. When there were three crests it was called *Τρινφάλεια*.

2. *Θώραξ*, the cuirass, or *breast-plate*, was a piece of armour to guard the breast, and was fastened to another piece which guarded the back. It was made either of linen, of brass, or of leather and brass.

The brazen cuirass was a straight plate, and was called *Θοίραξ στάδιος*, or *στατός*.

The cuirass of leather and brass was made in the following manner. They affixed to the leather the brass in the form of rings, like a chain, and then it was called *Θώραξ ἀλυσιδωτός*, from *ἄλυσις*, a *chain* ; sometimes the rings resembled scales ; the cuirass was then termed *λεπιδωτός*, and *φολιδωτός*.

3. *Ζωστήρ*, *ζώνη* or *ξώμα*, the *girdle*, which surrounded the rest of the armour. It was considered so essential, that *Ζώννυσθαι* signified to *put on the armour*.

4. *Κνημίδες* were *greaves*, of brass or other metal, to defend the legs. The sides were closed with clasps.

5. *Ἄσπις*, the *buckler*, was of wood, or rushes, but commonly of hides, which were of several folds, and covered with brass.

The parts of the buckler were 1. *Ἄντνξ*, *ἄντνς*, *περιφέρεια*, *πύκλος*, the *utmost round* or *circumference* of the buckler. 2. *Ομφαλός*, the *boss*, a prominent part in the middle. 3. *Τελαμών*, a *thong* of leather by which it was hung on the shoulder. 4. *Πόσπαξ*, a *ring*, by which it was held. In later times, a *handle*, *Οχανον*, was substituted for the ring. The *Ἄσπις* was generally round.

On their bucklers were often represented birds and

quadrupeds, lions, for instance, and eagles; and even their gods, the sun, the moon, &c.

Most of the ancient bucklers were large enough to cover the whole body: hence come the epithets *Ἀνδρομήνης*; of the size of a man, from *μῆνος*, stature: *Ιλληνεκής*, the same meaning, from *ἱλλεκής* and *ποῦς*, stretched to the feet.

The figure of the bucklers called *Ἄσπιδες*, was round; hence they were called *Ἄσπιδες εὐκυκλοι*, *Πάντοτε ίσαι*, every way equal. The form of the buckler termed *Θυρεός*, was oblong.

Λαισηῖον was a very light buckler, hence called *πτερόεν*. *Πέλτη*, was a small buckler in the form of a half-moon.

THE ARMS, or *offensive weapons* of the Greeks, may be divided into two kinds, those used in common battles, and those used in sieges.

The common offensive weapons of war were,

1. *Eγγος* and *Δόρυ*, the *pike* and *lance*, which were commonly of ash, *μελιτα*: the point, *αἰχμή*, was of metal; so was the other end, which they used to stick into the ground. There were two kinds of spears; one used in close fight, called *Ορεκτόν*, *long*: the latter used at a distance, called *Παλτόν*, the name given to all missive weapons, from *πάλλειν*, to throw.

2. *Σιφος*, the *sword*, was hung in a kind of sash, around the shoulders. The scabbard was termed *Κολεός*.

3. *Ἄξινη*, *Πέλενης*, the *battle* or *pole axe*, was sometimes used in battle.

4. *Τόξον*, the *bow*, was said to have been invented by Apollo; hence his epithets *Τόξοφόρος*, *Ευηβόλος*, &c. It was generally of wood: its *string*, *Νεῦρον*, was of horse-hair, and hence called *ἵππειον*. Anciently, it was

leather. The ends of the bow, to which the strings were tied, were called *Κορώναι*, and were usually gilt.

The arrows, *ἰλη, ὄιστοι, ἰόι*, were of light wood, pointed with iron, and winged with feathers to make their flight more rapid.

5. *Ἄσοντιον*, the *javelin*. There were several sorts of this weapon, *Τοσσός, γρόσος, αἰγανέα*. Some were thrown with a thong, called *Ἄγκυλη*. The javelins of this sort were termed *Μεσάγυνλα*.

6. *Σφενδόνη*, the *sling*, was of an oval shape, and gradually terminated on each side, with two thongs. It was commonly made of woollen cloth; and with it were thrown arrows, stones, and pieces of lead. It was a weapon of great power.

The machines used in sieges were called by the ancient Greeks *Μάγγανα*; they were afterwards termed *Μηχαναὶ*.

The oldest machines were *Κλιμακες*, *scaling-ladders*.

Κρούς, the *battering ram*, was of wood, of 100 or 120 feet long, with an iron head, resembling a ram's, called *Κεφαλή*, or *Ἐμβολή*. It was used to batter down walls.

Ἐλέπολις, was a machine of an enormous size, shaped somewhat like *the ram*. It contained other machines, from which stones and other missive weapons were cast.

Χελώνη, the *tortoise*, a machine which covered the soldiers from the weapons of the enemy, as the tortoise is defended by its shell.

Χοῖμα was *a mount*, raised higher than the walls of the besieged, the sides of which were of stone.

Πύργοι, were moveable towers of wood, built upon *the mount*, which were drawn upon wheels. Their tops were covered with hides.

Γιόγα were *osier-hurdles* which the soldiers held over their heads.

Καταπέλται, called also, *Οξυβελεῖς* and *Βελοστάσεις*, were machines from which arrows were thrown ; though the arrows themselves are sometimes called, *Καταπέλται*.

Λιθοβόλοι, *πετροβόλοι*, *ἀρετήρια ὅργανα*, and *μαγγανικὰ ὅργανα*, were machines for shooting stones.

CHAP. IV.

MILITARY OFFICERS.

IN early ages the armies were led to battle by the kings. In some cases the kings nominated a *Πολέμαρχος*, *general*, who served under them.

But when the supreme power at Athens, was in the hands of the people, each tribe chose a commander, called *Στρατηρός*. As there were ten tribes, there were ten *Στρατηγοί*. Their power was equal, and each had the command, in rotation, a day. An eleventh, called *Πολέμαρχος*, was added : and if, in a council of war, there were conflicting opinions as to the expediency of any measure, his vote, added to either of the parties, decided the dispute. To him belonged the command of the left wing of the army.

There were also ten *Τυξίαρχοι*, who were next in rank to the *Στρατηγοί*. They had the care of marshalling the army before the battle, of fixing the place of encampment, and the route of the march. They also had power to cashier a soldier for any great misdemeanor.

The *Στρατηγοί* and the *Τυξίαρχοι* were the princi-

pal officers of the infantry. The *ἱππαρχοι* and the *Φύλαρχοι* were at the head of the cavalry.

There were two *ἱππαρχοι*, and ten *Φύλαρχοι*. The former commanded all the cavalry; the latter, that of each tribe, and were therefore subject to the *ἱππαρχοι*, as the *Ταξιαρχοι* were to the *Στρατηγοι*.

There were other subaltern officers, who took their names from the number, or the squadron of men they commanded: *Χιλιαρχοι*, *Εκατόνταρχοι*, *Πεντηκόνταρχοι*, *Λοχαρχοι*, *Δεκάδαρχοι* &c. These were the officers in the Athenian army.

In the Lacedaemonian army the supreme command was vested in one person, the king, who was usually attended by the Ephori: The general had a body-guard of three hundred valiant Spartans, called *Ιππῆς*, horse-men.

CHAP. V.

DIVISIONS AND FORMS OF THE ARMY.

THE whole army, foot and horse, was called *Στρατεία*.

The *van* *Μέτωπον*, *Πρωτος ξυγός*. The *flanks*, or the *wings*, *Κέρατα*. The *rear*, *Οὐρά*, or *Εσχατος ξυγός*.

Πεμπάς, or *πεντάς*, was a band of *five* soldiers; and its leader was called *Πεμπάρχος*: *Δεκάς*, of *ten*; and its leader *Δεκάδαρχος* &c.

Λόχος consisted of twenty-four or five, sometimes of twenty-six soldiers.

Συλλοχισμός was a conjunction of several *Λόχοι*.

Τάξις, or *Έκαρονταργία*, was a body of an hundred, or one hundred and twenty men.

Φάλαγξ, was an appellation sometimes given to a party of 28 men, and sometimes to one of 8000. But it was generally applied to the whole army drawn up in order of battle. *Μῆκος φάλαγγος* was the length of the army, its extension from wing to wing: *Βάθος φάλαγγος* was its depth, or its extension from van to rear.

Εμβολον, *the wedge*, was the army drawn up in the form of the letter *A*, the more easily to pierce the ranks of the enemy.

Κοιλέμβολον, *the shears*, was in the form of the letter *V*, and designed to receive the attack of *the wedge*; thus, ▷.

Πλινθίον was the army drawn up in the form of a *brick*.

Πίνγος, was the brick inverted, with the small end towards the enemy.

Πλαισιον, was an army marshalled into an oblong figure, approaching nearer to a circle than to a quadrangle.

The wheelings of the soldiers were termed *Κλίσεις*: *Κλίσις ἐπὶ δόρυ*, wheeling to the right; *ἐπὶ ασπίδα*, to the left, for their bucklers were in their left, as their spears were in their right hands.

Μεταβολή, was an evolution by which the rear moved to the place of the van, and the van to that of the rear. The two parts of this evolution were distinguished by two expressions, *Μεταβολή ἐπὶ οὐράν*, *the wheeling to the right*, and marching from van to rear; and *Μεταβολὴ ἀπὸ οὐρᾶς*, *the wheeling to left*, and marching from rear to van.

CHAP. VI.

MANNER OF DECLARING WAR.

BEFORE the Greeks engaged in war, they demanded reparation for injuries, by *ambassadors*, called *Πρέσβεις*.

Heralds, *Κήρυκες*, were then sent to order the enemy to prepare for invasion.

They never engaged in war without the advice of the gods, and consulting the soothsayers. The oracles were enriched with presents—sacrifices offered—and large vows made, to be paid in case of success.

Every omen was observed before marching : an eclipse of the moon would delay an enterprise.

The Lacedaemonians would never march before a full moon.

CHAP. VII.

BATTLES, SIGNALS AND STANDARDS.

THE soldiers, before engagement, always took some refreshment. The commander then drew his troops up in order for battle, and harangued them.

The signals were divided into *Σύμβολα* and *Σημεῖα*.

Σύμβολα were of two kinds ; 1. *Φωνικόν*, pronounced by the mouth, called *Σύνθημα*, which was a kind of martial shout, given by the general to the other officers, and by them spread through the whole army : 2. *Ορατόν*,

visible to the eye, called *Παρασύνθημα*, which was a sign made by the head, a clapping of hands, pointing a spear to the ground &c.

Σημεῖα were ensigns or flags: the elevation of which was a sign to begin the battle, and the depression, to desist from it. *Σημεῖον* was likewise a coat of arms, waving upon the top of a pike.

The ancient Greeks, also, for a signal, made use of fire, or torches, which were thrown from the two armies. Those who threw them were called *Πυρφόροι*.

For this purpose they afterwards used shells, *Κόχλοι*, but generally trumpets *Σάλπιγγες*.

Some states of Greece used other instruments. The Arcadians used the *Σύριγξ*, or pipe: the Sicilians, the *Πηκτίς, lute*: the Cretans, the *Αὐλοί, flutes*.

The shout of the soldiers, at the first onset, was termed *Αιαλαγμός*. The custom of shouting was so common, that Homer uses the words *Φύλοπις, ἀυτή*, and *βοή* as synonymous with *Μάχη*. So *Βοήν ἀγαθοί*, means, excellent warriors.

CHAP. VIII.

MILITARY BOOTY.

THE captures made in war were either prisoners or spoils.

The prisoners who could not ransom themselves, were made slaves: they were called *Αἰχμάλωτοι* and *Δορυάλωτοι*.

The spoils were garments, arms, &c; which, when

taken from the dead, were called *Σκῦλα*; from the living, *Ἄσφυγα*.

The generals, as soon as they had vanquished their rivals, seized their armour. Common soldiers were not allowed this liberty, but were obliged to carry all the booty to the general, who took to himself what he liked. He then selected rewards from it, for those who had distinguished themselves in battle, and divided the rest equally among the soldiers.

But before this distribution, a part was consecrated to the gods, which was called *Ἄργοθίνια*.

They likewise erected *trophies*, *Τυοναῖα*, which were decorated with all sorts of arms taken from their enemies.

CHAP. IX.

MANNER OF CONVEYING INTELLIGENCE.

THE most general and secret way of communicating intelligence was with the Lacedaemonian *Σκυτάλη*, (from *σκύτος*, *skin*), which was a roll of white parchment, wrapped around a black stick. Every general had a stick of this kind, equal in size to one which the magistrates kept at home, and when any information was necessary to be communicated, the magistrate wrapped this parchment around his own stick, then wrote what he wished upon it, took it off, and sent it to the general. The general then applied it to his own stick, and the folds exactly corresponding to each other, the writing was immediately intelligible.

CHAP. X.

MILITARY REWARDS AND PUNISHMENTS.

THE REWARDS conferred on those who had distinguished themselves in battle, were termed *Ἀριστεῖα*, *Νικητήσια*, *Ἐπινίκια*.

Soldiers were preferred to the rank of officers, and subaltern officers, to superior ranks. Gallant actions were praised in poetry, and in funeral orations.

Sometimes crowns were presented, on which were inscribed the names and the actions of those who had merited them.

Some were honored with leave to erect pillars and statues to the gods, on which their victories were inscribed.

Some were presented with a complete suit of armour, called *Πανοπλία*.

At Athens some were honored with the title Cecropidae, and their arms were deposited in the citadel.

They who had been disabled in battle, called *Ἄδυταροι*, were maintained at the public expense.

The children of those brave citizens who had fallen in battle, were also maintained at the public charge. When grown up, they were presented with the *Πανοπλία*, and honoured with the *front seats*, *Προεδρίατ*, at the public games.

OF MILITARY PUNISHMENTS.

Deserters, *Ἄυτόμολοι*, were punished with death.

Ἄστρατευτοι, such as had refused to serve; and the *Ἄειπότακται*, those who had deserted the ranks, and *Ἄειλοι*, cowards, were punished in the following manner.

They were obliged to sit three days in the forum, in a female dress.

They were excluded from the temples and all public assemblies.

But the Lacedaemonians inflicted the severest punishments on such offenders. They who quitted their bucklers were as much disgraced as those who had deserted their ranks.

PART IX.

OF DOMESTIC SOCIETY.

CHAP. I.

OF THE BIRTH OF CHILDREN.

THE goddesses who presided over birth, were Juno, Diana, and Proserpine, who received the epithets of *Εἰλιθνία, Εἰλήθνια, Φαεσφόρος*, &c.

For the birth of a son the doors of the house were crowned with olive: for that of a daughter, with wool.

The new-born child was washed in warm water, in a vessel called *Λοντρόν*. It was then anointed with oil, which was kept in an earthen vessel, termed *Χύτλον*. The Spartans used wine instead of water, thinking that it proved the temperament of their bodies: that weakly children would faint under the application, but that strong ones would acquire greater vigor. The child was then dressed in swaddling-bands, called *Σπάργανα*; and laid in a basket, or upon a shield, if its father were a warrior. This custom was prevalent in Sparta.

The children, whom their parents did not choose to bring up, were exposed ; which was termed *Ἐξιθεσθαι*.

The parents frequently tied to the children that were exposed, jewels, rings, collars, &c, called *Περιδέραια* and *Γνωρισματα*, that they might be recognized, should they ever be found.

The Thebans prohibited, by law, this exposition of children. At Lacedaemon, deformed children were thrown into a place called *Ἀποθεται*.

At Athens, the names of the children were inscribed, as soon as born, in the public registers.

When the infant was five days old, the nurse ran round the hearth with the child in her arms, to introduce it to the family. The relations of the mother sent her presents, termed *Γενέθλιοι δώσεις*.

The child was named sometimes on the seventh, and sometimes on the tenth day after its birth. A sacrifice was offered on the occasion, which was followed by a feast. To celebrate this day was called *Δεκάτην θύειν, ἀποθύειν, ἔστιάσαι*.

The child was generally named for one of its most illustrious ancestors ; frequently from some disposition or great action of its ancestors, or from its own personal qualities. Hector's son was named Astyanax, because his father was *Τοῦ ἀστεος ἄνωξ, the defender of the city of Troy* : Ulysses was named *Ὀδυσσεῖς, Λιώ τὸ οὖνστεοθαι τὸν Αὐτόλυκον, from the anger of his grandfather Autolycus* : Oedipus was so called, *Λιώ τὸ οἰδεῖν τοὺς πόδας, because his feet were swollen, having been bored with iron, in order to suspend him, for exposure, on a tree.*

The fortieth day was a day of solemnity for the mother.

The care of the Greeks towards their children was

such, that they brought them up in their own houses, and the mothers themselves nursed them. Women of the highest distinction did not disdain this office. In some cases, however, a nurse was employed at home.

Μαῖα, Τίτθη, Τιθήνη, Τιθηνήτειρα were the names given to nurses. Sometimes they were called *Τροοῖοι*. *To give suck* was called *Θηλάζειν*.

When the nurse carried the child abroad, she had a sponge soaked in honey, which she put to the child's mouth if it cried.

To compose the child to sleep she sung *Ααλά*, or *Βαυκαλάν*; and these songs were called *Βαυκαλήματα* and *Νύννια*. If this method failed, the nurse endeavoured to quiet them by terrifying them with a figure called *Μορμολύκειον*. To terrify infants in this manner was called *Μορμύσσεσθαι*.

CHAP. II.

OF MARRIAGE.

IN the different states of Greece, marriage was honored and regulated by law. He who was unwilling to marry, brought discredit upon himself, and in some communities was punished.

In times of barbarism, the intercourse between the sexes was promiscuous. Cecrops introduced the institution of marriage. The Athenians were forbidden to intermarry with strangers.

The marriage age was at Sparta, thirty for men, and twenty for women: and about the same at Athens. Polygamy was not tolerated in Greece.

January was thought, by the Athenians, to be the most proper month for marriage; and hence it was called *Γαμηλιών*.

Virgins were not allowed to marry without the consent of their parents. To give a young woman in marriage, was termed *Ἐγγυᾶν, διέγγυᾶν, πατεγγυᾶν, διδόναι, ἀρμόσειν*.

The bridegroom bestowed on the bride a present, as a pledge of his honor and love, named *Ἄρδα, Αρδαβών, ἔδνον, and μνῆστρον*.

The bride on her part gave a dowry, called *Προίξ, Φερνή*, which was returned to her in case of a divorce. Sometimes large doweries were brought. Andrōmache is called by Homer *Πολύδωρος*, possessed of a large dowry.

But Lycurgus, in Sparta, and Solon in Athens, prohibited doweries. By the regulation of the latter, the woman was only to bring three suits of clothes, and some furniture of little value.

Virgins, when they became marriageable, presented baskets, full of little curiosities, to Diana, to obtain permission to change their state of life. This was called *Κανηφορεῖν*, and the virgins *Κανηφόροι*, from the basket, *Κάνεον*, which they carried.

CHAP. III.

OF MARRIAGE CEREMONIES.

IT was customary for men, before they married, to provide a house, in which to live. Before the marriage

could be solemnized, the *Ταμήλιοι Θεοί*, the gods of marriage, and the other deities must be rendered propitious by prayers and sacrifices, called *Προτέλεια* and *Προγάμεια*.

The bride and bridegroom were richly adorned in various colors, according to their rank.

The bridegroom conducted his bride to his house, in a chariot, with great pomp. This was called "*Ἄγειρ*," "*Ἄγεσθαι γυναικα*, i. e. *εἰς οἰκιαν*. Their friends who accompanied them were called *Παράνυμφοι*, *Πάροχοι*.

Players on the lyre and flute, and others, carrying torches, walked before them.

The song which they sung in this procession was called "*Ἄρμάτειον μέλος*" from *ἄρμα*, the coach in which they rode.

When they arrived at the bridegroom's house, the marriage began, and was accompanied with dances. The bride was entertained with a sumptuous banquet, called *Γάμος*: hence *Δαίτιν γάμον* signifies, *to make a nuptial feast*. None were admitted to this feast, who had not bathed, and changed their clothes.

The bride and bridegroom were crowned with garlands of aromatic herbs and flowers. The house, in which the nuptials were celebrated, was decorated with garlands. A pestle was tied to the door, and a maid carried a sieve; the bride herself bearing an earthen vessel of barley, called *Φρύγετρον*, to signify her obligation to attend to domestic duties.

At Athens, during the nuptial feast, a boy entered, carrying a basket full of bread, and singing "*Ἐγνυόν πακόν, εὗρον ἄμεινον*, *I have left the worse, and found the better state*.

After the feast, the new married couple were conduct-

ed to the nuptial chamber, called *Δῶμα, Κουριδίον δῶμα, Δωμάτιον, Θάλαμος, Παστάς*, in which was the nuptial bed, termed *Δέχος κουριδίον, Νυμφίδιον, Ταμπέζον*.

After they had entered the chamber, they were obliged to eat a quince between them, to signify that their conversation ought to be pleasing and agreeable to each other.

They might be separated even in the nuptial chamber: for instance, if a raven croaked on the top of the house.

It was customary for the bride, before she went to bed, to wash her feet in warm water.

CHAP. IV.

OF ADULTERY.

Μοιχεία, adultery, was a crime which the Grecian laws punished by fines, imprisonment, or in the most severe manner, without taking life.

Solon, however, permitted the adulterer to be put to death, if he were caught in the act.

If a man lived with his wife after she was taken in adultery, it was on pain of *infamy, Ατιρπα*.

Rich men sometimes commuted the ordinary punishment, by money, termed *Μοιχάγμα*.

Adulteresses, might be sold as slaves, or were liable to have their clothes torn off from them, by any whom they should meet.

CHAP. V.

OF DIVORCES.

IT was considered a great dishonor to both parties to leave each other.

If the husband dismissed the wife, the proper terms were *Αποπέμπειν*, *Έκβάλλειν*. In this case he was obliged to restore her portion.

If the wife quitted the husband, the separation was expressed by the words *Απόλειψις*, *Απολείπειν*.

Neither could the husband put away the wife, nor the wife leave the husband, without their first appealing to the archon, and presenting him a bill containing a list of their grievances. The union was sometimes dissolved by consent of both parties.

CHAP. VI.

OF THE CONFINEMENT AND EMPLOYMENT OF WOMEN, AND THE STATE OF FEMALE SOCIETY IN GREECE.

THE houses of the Greeks were usually divided into two parts, in which the men and women had distinct apartments assigned to them. The part in which the men lodged, was towards the gate, and called *Ανδρών*, or *Ανδρωνῖτις*; that assigned to the women was termed *Γυναικον*, or *Γυναικονῖτις*; and was the most remote part of the house, and behind the *Αὐλή*, before which there were other apartments termed *Πρόδομος* and *προαύλιον*. The women's chambers were called *Τέγεοι θάλαμοι*, as being at the top of the house.

They ascended by a *Κλίμαξ*, *stair-case*, though in

Homer this may mean a ladder, as in those days architecture was but little understood.

It was customary for women to have maiden attendants, who, if their mistresses were young, had the care of their education, and were called *Tgoqol*.

The common employments of women were spinning, weaving, and making embroidery. They had the management of provisions and of household affairs generally.

The condition of women in Greece, was by no means such as we should expect it to be among a brave and refined people. That singular contrast of character which made the Athenians, at times, so noble and contemptible, was in nothing more conspicuous, than in the manner in which they treated their females.

They may be divided into two classes, *the virtuous*—their wives and daughters; and *the vicious*—the *Eraiqat*, or *Courtezans*.

The former were treated in the most servile manner; were enjoined the strictest silence in the presence of the men; were not allowed to visit any public shows or amusements; were confined, rigorously, to the innermost apartments of the house; and were employed in the meanest offices. In short they were kept subdued, degraded, illiterate.

But the latter, the Hetaerae, were allowed to visit all the public places of amusement; were accomplished in the arts and sciences; and were visited and courted by the greatest men of the age. The accomplished Pericles would retire from the affairs of state, to the abode of Aspasia; and even the virtuous and gifted Socrates resorted to her feet, for improvement and instruction in philosophy.

This unnatural and unworthy treatment of these two classes of females, is the greatest stain upon the Athenian character. But the Spartans treated their females

with great respect, attention and delicacy. They were the most warlike, and seem to have been the most gallant people of Greece.

CHAP. VII.

OF DWELLINGS, FURNITURE, ETC. :

OF the form of the Grecian houses we know but little. The general name for *house* was *Οἶκος*; for the *bed-chamber*, *Κοιτών*; for the *dining-room*, *Ἐστιατόριον* or *Τοίχιλιον*.

The men and the women had different apartments; those of the former were termed *Ἀνδρῶνες*, those of the latter, *Γυναικεῖα*.

The ancient Greeks had chimneys to their houses, though they were of very rude construction. For windows they used a certain kind of transparent stone.

Their *doors*, *Θύρα* and *Πύλη*, were hung upon wooden posts, called *Παραστάδες*. Small bells were hung over the doors.

Their *sleeping-beds*, *Κλίνη* and *Κοίτη*, were at first very simple, but afterwards, costly, having silver feet, and adorned with precious stones. They were very high, and required a ladder, or a set of steps, to get into them.

Their *chairs* were very much like those of modern times. Stools, with three legs, were much used.

Their *chests* or trunks for clothing were termed *Θῆκαι*.

The chief kitchen-utensils were *Χαλκεῖον*, the *large kettle*; *Κακκάβη* and *Χύτρα*, the *smaller kettle*; *Τηγάνιον*, the *frying-pan*; *Οβελός*, the *spit*, &c.

PART X.

ON EDUCATION.

CHAP. I.

EDUCATION OF THE ATHENIAN AND SPARTAN YOUTH.

In order to prevent the vices inseparable from idleness, great care was early taken to accustom children of both sexes to industry. The tender years of the boys were employed in learning the elements of the arts and sciences.

The girls were closely confined to the house, allowed little food, and their waist was bound about, to render them more elegant. They were chiefly employed in carding wool, spinning, and weaving. Young ladies of the highest birth were instructed in music and literature.

If the fathers of the boys were rich, or persons of distinction, they had private masters for them; called *Παιδαγωγοί*, or *Παιδοτρόπαι*, who instructed them in the fine arts.

The education of the Greeks, (the Laçedaemonians

excepted), consisted of four principal branches, viz. the Gymnastic Exercises, Letters, Music, and Painting. Of the first branch we have already treated. We must now give a short account of the three other branches. Before doing which, however, it will be proper to say a few words upon the education of the Spartan youth, as it differed much from that of the other Greeks.

WITH THE SPARTANS, domestic education ceased at the age of seven years. The child was then given up to the public officers, who divided them into classes, at the head of each of which was a young chief, called *Eiōnū*.

Their hair was cut off; and they walked barefoot, to accustom themselves to the rigor of the seasons.

The *Eiōnū* was a youth of twenty years of age, who gave lessons to his class, and took the lead of them in all their sports and exercises.

Stealing was encouraged, in order to make them adroit. If they were caught in the theft they were whipped.

Their learning was but small: but they were taught to express themselves with purity and conciseness: hence the word *laconic*, from Laconia, the province in which Sparta was situated.

At the age of eighteen, they had combats with each other in the gymnasium.

From this time they were chiefly engaged in military exercises; so that the Spartans have been called a nation of warriors.

It may be proper here to speak of the gratitude of children to their parents throughout Greece. They were zealous to vindicate the honor, and revenge the injuries of their parents: to provide for them a comfortable subsistence for their old age, and to perform their funeral rites when dead. The provision made by children for

their parents, was termed *Τροφεῖα*, and by the poets, *Θρεπτήρια* or *Θρέπτρα*.

CHAP. II.

OF LETTERS, AND MATERIALS FOR WRITING.

By *Γράμματα*, *letters*, we are to understand *Γραμματική*, which, in its early state, consisted in the art of reading and writing with propriety. This was afterwards greatly extended, comprehending history, poetry, eloquence, and literature in general, and was called *Φιλολογία*.

But young men possessed of liberal fortunes, also studied philosophy. For this purpose there were Gymnasia and public schools in different parts of Greece. The principal schools at Athens were the Academy, the Lyceum, and the ¹ *Κυνόσαργες*.

As this seems to be the most appropriate place, we will here say a few words upon their MATERIALS FOR WRITING.

INK, called *Μέλαν*, or *Μέλαν γραμμικόν*, *writing ink*, was made sometimes from the blood of the cuttle fish, which was very black; but generally from soot, burnt with rosin and pitch, and diluted. This soot was taken from furnaces constructed on purpose, having no passage for the emission of the smoke. Ink was also made from the lees of wine, dried and burnt.

PAPER, the general term for which was *Xάρτης*, was

¹ From *κύων* and *άργος*, a white dog, which snatched away a part of the victim from Dromus, when he was sacrificing to Hercules, at that place.

made from several materials. 1. From the skins of beasts, prepared like our modern parchment: this was the most durable. 2. From the bark of a tree. 3. From the Egyptian *Πάπυρος*, *papyrus*, from which our word *paper* is derived. This *papyrus* was a kind of flag, which grew in the river Nile. These flags were dipped into the water of this river, which was of a glutinous quality, and then pressed and dried in the sun.

Thin sheets of lead, or layers of wax, were also used for writing: in which case they employed the hard *styli*.

The *Στύλος*, *stylus*, or *pen*, was made of various substances. When they wrote upon wax, lead, or any hard substance, the *stylus* was made of iron or ivory. It was round, with one end large and smooth, for erasing any mistake; the other terminating gradually to a point, with which incisions were made in the plates, similar to modern engraving. When softer substances were used, such as parchment, they wrote with pens made of the quills of birds, or of a small and thin reed, called *Κάλαμος*, something like our alder.

CHAP. III.

OF MUSIC.

THE word *Μουσική*, *the music-art* (*τέχνη* understood), was applied by the Greeks indifferently to melody, measure, poetry, dancing, gesticulation, &c.

It seems to have derived its name from the nine muses, or from the Hebrew word *Mosar*, (מֹשֶׁר), which signifies *art, science*.

There were seven musical notes which were conse-

erated to the seven planets. 1. *Τηνάτη*, to the moon: 2. *Παρυπάτη*, to Jupiter: 3. *Αιχανός*, to Mercury: 4. *Μέση*, to the Sun: 5. *Παραμέση*, to Mars: 6. *Τούτη*, to Venus: 7. *Νήτη*, to Saturn.

The tone, mode, or key, whether grave or acute, in which the musician sung or played, was termed *Nómos*.

There were four principal *Nómos*, or *modes*; the Phrygian, which was religious; the Doric, martial; the Lydian, plaintive; and the Ionic, gay and flowery. Some add a fifth, the Aeolic, simple. The mode used to excite soldiers to battle, was called "*Oρθιος*".

In later times, *Nómos* was applied to the hymns which were sung in those modes.

Their music was either vocal or instrumental.

Their musical instruments were divided into *Eupneustra*, wind instruments, and *Evtráta*, or *Nevróstera*, stringed instruments.

The three principal instruments of the ancients, were *the lyre, the flute, and the pipe*.

CHAP. IV.

OF THE LYRE.

THE Lyre, called *Κιθάρα* and *Φόρμινξ*, was the most famous of the stringed instruments. It was played upon by heroes and princes, in singing of love, or of the exploits of valiant men.

The strings were at first of linen thread; afterwards, of catgut.

Anciently there were three strings, hence the lyre was termed *Τρίχορδος*; afterwards it had seven strings, and was called *Ἐπτάχορδος, ἐπτάρχογονος, ἐπτάγλωσσος*.

The strings or chords were touched either with a bow, or with the fingers. To play on the lyre was called *Κιθαρίζειν, Κρουέιν πλήκτρῳ, Δακτύλοις κρουέιν, and Ψάλλειν.*

CHAP. V.

OF THE FLUTE AND PIPE.

Αὐλός, the Flute, was a celebrated instrument, used at their sacrifices, their festivals, at their games, entertainments, and funerals.

The straight flute is said to have been invented by Minerva; and the curved flute, by Pan.

The flutes were generally made of the bones of stags or fawns, and hence called *Νέφρειοι αὐλοί*, from *νέφρος*, a fawn. They were also made of the bones of asses, and elephants; sometimes they were made of reeds and canes.

Σύριγξ, the Pipe, differed greatly, in sound, from the flute. The tones of the flutes were sharp and shrill, and hence they were called *Αετιαλέαι*: those of the pipes were grave, full, and mellow, and therefore they were called *Βαρύβοομοι.*

Music was regarded as an indispensable part of Grecian education. It was thought to exert a very strong influence, not only on the minds, but on the bodies of men, and is said to have cured certain diseases.

CHAP. VI.

OF PAINTING.

PAINTING was so fashionable an art, as to be considered an essential branch of polite education. The Greeks, it is probable, learned this art from the Egyptians.

This art was termed *Πινακιή*, from the verb *Πινάκειν*, to paint. It was also called *Ζωγραφική*; *τέχνη* being understood.

The art was so imperfect, in its origin, that the first painters were obliged to write at the bottom of their pictures, the names of the objects they had attempted to represent.

In the infancy of painting, only one color was used: at length they used five; and afterwards, many more.

The instruments and materials used in painting, were *Οχρίθιας* and *Καλύβιας*, the *easel*, or frame on which they strained the canvass; *Πλυας* and *Πλενάκιον*, the *canvass*; *Αίγκυθτοι*, little boxes, in which the painters kept their colors; *Κηρός*, the *wax*; *Χρυώσατα*, the *unprepared colors*; *Φάρμακα*, the *prepared colors*; *Ανθη*, the *flowers*; *Γραφίς*, the *style*; *Τυπογραφίς*, the *pencil*.

The outlines, or the sketch, were called *Τυπούπωσις*, *Τυπογραφή*, *Σκιά*, and *Σκιαγραφία*.

The finished picture was termed *Εἰκόνη*.

PART XI.

OF FOOD AND ENTERTAINMENTS.

CHAP. I.

FOOD OF THE GREEKS.

THE ancient Greeks lived, chiefly, on farinaceous compositions, of which they had a great variety, and for the making of which, they were very celebrated.

Bread, termed *Ἄρτος*, and by metonymy, *Σῖτος*, was their principal food: hence this word sometimes denotes all sorts of meat and drink.

The Athenians made use of *Μελιτηνή*, *millet*; of *Ζέα*, *corn*, or the *far* of the Romans; and of *Ὥριζα*, *rice*.

Ὀλυρα, *spelt*, a species of grain with which Homer feeds the horses of his heroes, formed a sort of brown bread.

But the chief attention of the Greeks was confined to the *Ἄρτος*, *wheat-bread*: and to the *Μαύρα*, *barley-bread*. In the composition of the latter, they sometimes mingled oil.

Homer does not mention this food. They were fond of eels, dressed with beets, which were called *Ἐγχέλεις ἐντευτλανούμεναι*. They ate also *Τάριχος*, *salt fish*, of which the neck and the belly were the favorite parts.

Their *Δεύτεραι τραπέζαι*, *second courses*, consisted of sweet meats, fruits, almonds, nuts, figs, peaches, &c, and were called *Τροπιά*, *Τραγήματα*, *Ἐπιδοσπισματα*, *Πέμπατα*.

Ἄλς, *salt*, was used in almost every kind of food. Among the Grecians the cook was a very important character, and his art was held in great esteem.

CHAP. II.

LIQUORS OF THE GREEKS.

IN the primitive ages, water was the only beverage of the Greeks.

When wine was introduced, it became the drink, not only of the men, but likewise of the matrons and virgins, which was contrary to the practice of the Romans.

They kept their wine in *earthen vessels*, *Κέραμοι*; or in *bottles*, *Ἄσκοι*, (which were made of *άσκος*, *leather*); or in casks.

Old wines were in the greatest repute. The most famous wines of the Greeks were, *Οἶνος Πράμνειος*, *Θάσιος*, *Αέσβιος*, *Χῖος*, *Κοίης*, *Κῶς*, *Ρόδιος*, *Μαρεώτης*.

It was customary to mix wine with water; hence drinking cups were called *Κρατῆρες*, *παρὰ τὸ κεράσασ-*

θατι, from the mixture made in them. The *Κρατῆρες* were generally crowned with garlands.

But such, at length, was the luxurious refinement of the Greeks, that they perfumed their wine with the perfumes of flowers, which was then termed *Οἶνος μυρόπιντης*, and sometimes *Μυρόπινης*, perfumed wine, from *Μύρον*, ointment, perfume.

They poured their wine from the *crateres* into cups, of which there were many sorts. The ancient Greeks drank from the horns of oxen. But afterwards they used cups of earth, wood, glass, brass, silver and gold.

The principal names of the cups were, *Φιάλη*, *Ποτήριον*, *Κύλιξ*, *Δέπας*, *Κύπελλον*, *Αμφικύπελλον*, *Σκύφος*, *Κυμβίον*, *Κισσύβιον*, *Γαστήρ*, *Κώθων*, &c. Some of these cups took their names from their form, and others from the metal or earth of which they were made.

The drunkard, with the Greeks, was infamous ; and he who committed a crime when drunk, was more severely punished than the person who committed it when sober. Yet there were privileged days, on which they drank from large cups, and freely.

CHAP. III.

TIMES OF EATING.

THE Greeks made three meals a day : the times were morning, noon, and night. The morning meal was called *Αρχάτισμα*, because it was customary to eat bread dipped in wine *not mixed* with water. Homer calls this meal *Αριστον*. Sometimes it was termed *Διανηστισμός*, breakfast, from *νηστις*, fasting.

The meal at noon was termed *Δεῖπνον*, because after this meal, *δεῖ πονεῖν*, it was usual to return to labor. *Δόρπον*, was *the supper*.

The terms were afterwards changed. *Breakfast* was called "*Αριστον* ; *dinner*, *Δόρπον* ; and *supper*, *Δεῖπνον*.

Dinner was but a short and plain meal. But the supper was longer, and was the principal meal of the Greeks. It was taken at about sun-set, the fashionable dinner hour in Europe; and indeed this meal corresponds exactly to the dinner of modern times.

CHAP. IV.

DIFFERENT KINDS OF ENTERTAINMENTS.

IN the primitive ages all meetings or entertainments were occasioned by devotion to the gods.

Afterwards there were three sorts of entertainments or solemn feasts, "*Ερανος*, *Γάμος* and *Εἰλαπίνη*.

Ερανος was a *club-feast*, or an entertainment made at the common charge of all present: so called *ἀπὸ τοῦ συνεργῶν ἔκαστον*, because every man contributed his proportion. What each guest contributed was termed *Συμφορά*, *Εἰσφορά*, &c. They who did not contribute were called *Ασύμβολοι*. The verb *Ἐρανίζειν*, formed from this noun, means *to contribute*, generally, for any purpose.

Γάμος, was a *marriage-feast*.

Εἰλαπίνη, was a magnificent entertainment, on some important occasion, and provided at the expense of one man.

CHAP. V.

CEREMONIES BEFORE ENTERTAINMENTS.

THE person who provided the entertainment, *the host*, was termed, 'Ο 'Εστιάτωρ, 'Εστιῶν, τῆς συνονόιας ἡγεμών. *The guests* were called Δαιτυμόνεσ, Συμπόται, Κλητοί, &c.

They who invited the guests, were called *Κλήτορες*, or *Δειπνοκλήτορες*. They who intruded themselves into other men's entertainments, were called *Μυῖαι, flies*; *Παράσιτοι, parasites*.

Before the Greeks went to an entertainment they washed and anointed themselves. They who came from a journey, were washed and clothed with suitable apparel, in the house of the entertainer, before they were admitted to the feast.

To wash the hands before supper was termed *Νίψασθαι*; to wash after supper, *Ἀπονίψασθαι*. The verbs *Ἀπομάξασθαι, ἀποψῆσθαι*, signify *to wipe the hands*.

After the guests arrived, they saluted the master of the house, which was called *Ἀσπάζεσθαι*. The common salutation was joining their right hands.

CHAP. VI.

CEREMONIES AT ENTERTAINMENTS.

THE ancient Greeks sat at table. Homer mentions three different sorts of seats.

1. *Alq̄os*, which contained two persons, as the name imports.

2. *Θρόνος*, on which they sat upright, having under their feet, a footstool, termed *Θρῖνος*.

3. *Kλισθός*, on which they sat leaning a little backwards, as the word imports.

Afterwards, in the progress of luxury, the Greeks laid on couches, called *Kλιναι*. These, among the rich, had ivory feet; covers, termed *Στρώματα*, and pillows, *Προσκεφάλαια*.

The *tables*, *Τράπεζαι*, in early times, were square, and made of wood.

There were commonly three persons on each couch. The first was at the bolster of the couch. The second leaned backward upon the breast of the first, a cushion being put between them. The third reclined on the second in the same manner.

The place at the head of the couch was the most honorable among the Greeks. The number of guests varied in the different ages of Greece. At first, there were only three or five. Afterwards they increased to nine, and even more.

There were three distinct parts of the supper, or the chief meal. 1. *Δεῖπνον προοίμιον*, was, as its name imports, a repast before the supper, and consisted of bitter herbs, of coleworts, eggs, oysters, and what was supposed to create an appetite. 2. *Δεῖπνον* was the supper, call-

ed also, *Κέφαλὴ δεῖπνου*. 3. *Δευτέρα τράπεζα*, was the second course, which consisted of sweetmeats of all kinds.

The Greeks thought it unlawful to eat, until they had made an offering to the Gods of a part of their provisions.

When the guests were placed, an equal portion was distributed to each of them. Hence the feast was called *Δαις*; and he who carved and distributed the meat, *Δαιτρός* and *Δαιτυμών*, from *δαιειν*, to divide.

The distributors of drink were commonly termed *Oivοχόοι*. In the heroic entertainments, the *Κήρυκες*, heralds, generally performed this office. It was customary for *Κοῦροι*, boys or young men, to fill the cups. These youth were not slaves, but of good families; sometimes of the most noble and distinguished.

The cups were adorned with garlands, and filled up to the brim. To men of great quality cups were always presented first. It was usual also to drink to them first, which was termed *Προπίνειν*.

Three rounds were drank at table, in honor of the gods. The first, in honor of Jupiter; the second, of the heroes or demi-gods; the third, of Jupiter, the Saviour. This last round was likewise called *Τέλειος*. *Ἀγαθοῦ Δαιμόνος ψρατήρ* was the cup of the Good Genius, by whom they understood Bacchus, the first maker of wine.

To the pleasures of the table, they added music and dancing: the latter was very general after the guests had finished their wine.

When the convivial enjoyments were over, each person went home. To retire from the entertainment was expressed by *Ιτίνεσθαι ἐκ δεῖπνου*—*Αναλύειν ἐκ συμποσίου*.

CHAP. VII.

MANNER OF ENTERTAINING STRANGERS.

THE Greeks knew nothing of the conveniences and luxuries of a modern hotel: hence all travellers were obliged to depend upon strangers, on the journey; and therefore hospitality was considered a great virtue, and its rites were held most sacred.

In the primitive ages, men lived by plundering each other, and a stranger was deemed a lawful prize: hence the word *Ξένος* signified both a stranger and an enemy. But afterwards it was customary to supply them with food, and treat them with every respect.

Salt was commonly set before strangers before they partook of the repast: signifying, that as salt preserves flesh, so the friendship then commenced should be lasting. Salt was supposed to possess a peculiar sanctity: hence, Homer calls it *θεῖος ἄλσ,* *divine salt.*

Τὸ ὁμοτράπεζον, *to have eaten at the same table,* was considered an inviolable obligation to friendship.

It was customary for men allied in friendship, to give each other *Σύμβολα,* *certain tokens,* the producing of which was a recognition of the covenant of hospitality. These tokens were mutual presents and gifts, called *Ξένια,* or *Δῶρα ξενικά.*

CHAP. VIII.

GRECIAN BATHS.

THE Greeks were very attentive to personal cleanliness. Not only when they put off mourning, when they returned from war, or had finished any hard labor, did they bathe and anoint themselves, but also before they went to any entertainment, and whenever they came from a journey. They commonly bathed in salt water.

Hot baths were also very ancient. One of the fountains of the river Scamander was commended for its hot water.

The baths commonly contained the following rooms: 1. *Αποδυτήριον*, the undressing room, in which ἀπεδύοντο τὰ ῥιμάτια, they put off their clothes: 2. *Τηρόναυστον*, the fire-room, in which was a fire for those who wished to sweat before bathing: 3. *Βαπτιστήριον*, a hot bath: 4. *Λουτρών*, a cold bath: and 5. *Αλειπτήριον*, the anointing room, for after bathing, they always anointed.

The feet, being more exposed, were oftener washed and anointed than any other parts of the body; whence some think they are called *Λεπαροὶ πόδες*.

PART XII.

OF CLOTHING.

CHAP. I.

OF THE HEAD DRESS.

THE ancient Greeks, like the Egyptians, went with their heads bare. But afterwards they used *hats*, called *Πίλοι*, *Πίλια*, *Πίλιδια*.

Women, however, always had their heads covered. The coverings and ornaments which they wore on their heads, are expressed by the following terms: *Καλύπτρα*, *a veil*; *Αμπυξ*, *a fillet*, which went round the hair; *Κρήδεμνον*, *a veil*, which came down upon the shoulders; *Κευρύφαλος*, *a net*, in which the hair was enclosed; *Μίτρα*, *a fillet*, in which the hair of some women was bound; *Όπισθοσφενδόνη*, *a particular kind of net*, intended as a ludicrous decoration.

As was observed, (part 1. chap. 1.), some of the Athenians wore in their hair grasshoppers of gold, called *Τέττυγες*, intended as emblems that they were *Αὐτόχθονες*, *sprung from the same earth*.

Anciently, women of high rank wore on their heads a *higher fillet*, termed *Στεγάνη οὐρηλή*.

Ear-rings, called "*Ερματα*, *Έρωτια*, *Έλικες*, were suspended from their ears. They also wore *necklaces*, termed "*Ορμοι*.

CHAP. II.

OF THE GRECIAN GARMENTS.

THE clothing of *the body* was denominated in Greek, by the general terms *Ἐσθῆται*, *Ἐσθῆμα*, *Ἐσθῆσις*, and by the poets *Ἐἵμα*.

The inner garment, both of men and women, was the *Χιτών*, *a tunic*, and *Χιτών ὁρθοστάθιος*, *a floating tunic*.

They who did not wear an inner garment, were called *Μονόπεπλοι*. The verb *Ἐνδύεσθαι*, *to be clothed*, refers to the *Χιτών*, or under-habit.

Women of opulence and rank wore tunics, which were fastened from the shoulders to the hands, with gold or silver buckles, called *Περούναι*, *Πόρπαι*. There was likewise another robe, called "*Εγκυλον χιτώνιον*".

The Greeks, in general, were contented with throwing over the tunic, that reached to the mid-leg, a mantle, which almost entirely covered them.

The general dress of the Athenian women was, first, a white tunic, buttoned over the shoulders, and bound under the bosom with a broad sash: and which descended to the heels; secondly, a shorter robe, confined round the waist by a broad riband; and thirdly, a robe, which was worn gathered up like a scarf.

The dress of the Spartan women was much looser, and shorter, as they contended in athletic exercises.

Ιμάτιον, or *φάρος*, was the exterior robe of the men among the Greeks, as the *toga* was among the Romans. The words and phrases relative to this garment are *Ιεριβάλλεσθαι*, *Αναβάλλεσθαι ιμάτιον ἐπ' ἀριστερά*, and *ἐπὶ δεξιά*; hence it obtained the names of *Αναβόλαιον*, *Περιβόλαιον*, and *Αμπεχόνη*.

Χλαινα was a thicker external robe, worn in cold weather; sometimes *ἀπλοῖς*, *single*; and sometimes *διπλῆ*, *double*.

Φαινόλης, or *Φαιλόνης*, was a robe almost round, without sleeves, and worn in cold or rainy weather.

Ληδός, or *Ληδάριον*, was a garment common to both sexes.

Ἐφεστρίς was a kind of top coat of goat-skin; also termed *Μανδύας*.

Τοιβόν, or *Τοιβώνιον*, was the cloak of philosophers and poor people, and of light stuff. It was anciently worn by lawyers and judges.

Ἐπωμῆς was a short female cloak, which was thrown over the shoulders.

Πέπλος was an exterior robe, worn by women, and sometimes by men. *Ζώστρον* was the *girdle* belonging to it.

Στολὴ was a long robe which reached to the heels.

Κατωνάκη, a slave's habit, was bordered at the bottom with sheep-skin.

Ἐξωμῆς was another slave's garment. It had but one sleeve, and served both for tunic and cloak. Citizens, however, sometimes wore this dress.

Βαλτη, or *Διφθέρα*, was a shepherd's garment, made of skins. *Ἐγκόμβωμα* was a cloak of shepherds, girls, and slaves.

Χλαμύς was a military garment, worn over the tunic and the cuirass.

Χλανίς was a fine robe: *Κροκωτός* and *Κροκώτιον* were of saffron color, and worn by women: *Συμερία*, a robe that came down to the heels, and sometimes called *Χιτών ποδήρης*: *Θέριστρον* or *Θεριστριον* was a summer-habit.

Στρόφιον was a kind of handkerchief or round zone, worn by women over their necks.

Ψέλλιον was a bracelet, with which the hands and arms of the Grecian women were decorated.

The Greeks seem not to have worn any thing like the modern pocket-handkerchief. Probably the folds of some of their outer robes had to do the office of this modern appendage to dress.

The ancient Greeks used the skins of beasts for their dress. In later times the Athenians used cotton, flax, and wool. Tunics were generally made of linen.

CHAP. III.

DIFFERENT KINDS OF SHOES.

THE coverings of the feet were called by the general name of *Τποδήματα*, *shoes*. They were tied under the soles of the feet with thongs or cords, called *Ιμάντες*. *To put on* shoes, was termed *Τποδέν*; *to take them off*, *Αύσιν*, *Τπολύειν*. Shoes were also termed by the poets *Πέδιλα*.

Διάβαθρα were shoes common both to men and women.

Σάνδαλα, *Σανδάλια* were, in ancient times, the shoes of heroines, and of rich and gay women.

Βλαῦται was a kind of shoe worn only in the house.

Κοινόδες were shoes resembling the former, but low and thin.

Περιβαρίδες were shoes worn by women of rank.

Κορητῖδες, (called also, *Αρπίδες*), were a sort of slippers, which covered only the soles of the feet, and were fastened by lacings. Some think they were military shoes.

Αρβίλαι were large and easy shoes.

Περσικαὶ were female shoes: those of courtesans were white.

Λακωνικαὶ, Lacedaemonian shoes, were red.

Καρβατῖναι were coarse shoes, worn by peasants.

Εμβάται were shoes used by comedians.

Κόθοργοι were *buskins*, a kind of shoe worn by tragedians: they were also called *Εμβάδες*.

PART XIII.

OF BURIAL RITES, MOURNING, TOMBS, &c.

CHAP. I.

GRECIAN BURIAL RITES.

PLUTO is said to have instructed the Greeks in performing their last offices to the dead ; hence poets have made him supreme monarch of the dead, and assigned him unbounded empire in the shades below.

The Greeks regarded funeral rites as most sacred ; thinking that the souls of those who remained unburied, were not admitted into the Elysian fields.

The greatest imprecation was, to wish that a person might "*Ἄταρπος ἐκπίπτειν χθονός, die without the honors of burial.*

Some however, were considered as unworthy the rites of sepulture : for instance, public or private enemies—they who betrayed their country—tyrants—suicides—those guilty of sacrilege—persons killed with lightning,

Funeral rites were called *Δικαια, Νόμιμα, Νομιζόμενα, Εὐθύμα, Οσια*, and they who neglected to discharge them were thought accursed.

CHAP. II.

CEREMONIES PERFORMED TO THE DYING.

WHEN a person was dangerously sick, and supposed to be near his end, they cut off a lock of his hair, which they consecrated to the infernal gods. By this act they devoted him to death.

When he perceived the pangs of death coming upon him, he put up prayers to Mercury, whose office it was to conduct souls to the infernal regions. These prayers were termed **Ἐξιτήσιοι εὐχαί*.

His relations stood around his bed—took their last farewell—embraced him—caught his dying words, and inhaled his dying breath.

When he expired, they beat the air with violence, and also brazen kettles, to drivé away the evil Genii, and prevent them from taking his soul to hell.

To die was properly denoted by *Θνήσκειν*, *Ἀποθνήσκειν*; but to avoid the gloomy ideas which these words conveyed, they expressed it in words of gentler import, *Ἀπέργεσθαι*, *Ἀπογλυνεσθαι*, *Οἴχεσθαι*, *to go away*, *to depart*; *Εύδειν*, *Κοιμᾶσθαι*, *to fall asleep*; *Βεβλωνε*, *he once lived*; *Παθέτιν τι*, *to have something happen to him*.

CHAP. III.

CEREMONIES BEFORE THE FUNERAL.

As soon as the person had expired they closed his eyes: this was termed *Συγκλείειν*, *Καθαιρεῖν*, *Συναρμόττειν τοὺς ὄφθαλμούς*, or *τὰ βλεφαρά*. The custom was so universally practised, that *Καταμύειν* was frequently used for *θνήσκειν*.

They likewise shut his mouth, and covered his face with a veil.

Before the body was cold, they stretched out all the members to their proper length: this they termed *Ἐκτείνειν*, *Ὀγθοῦν*. The corpse was then washed in warm water, and perfumed.

They next wrapped its winding-sheet around it, and put on it a fine robe, which was commonly white. It was then crowned with garlands.

They then proceeded *Προτίθεσθαι*, to lay out the body, or place it in the entry of the house; sometimes it was put on the ground, sometimes, on a bier, termed *Αἰντρον* or *Φέρετρον*. The feet were always turned towards the door.

Before interment, a piece of money was put into the mouth of the corpse, with which he was to pay Charon for ferrying him over the Styx. It was a single *obolus*.

They also put into the mouth of the corpse a cake, of which honey was the principal ingredient, to pacify the growling Cerberus, the dog which guarded the entrance of the infernal regions.

All these ceremonies preceding burial, were called *Συγκομιδὴ*, *Ἐκφορά*, and *Κήδευμα*.

While the corpse was in the house, a vessel with water, called *Ἄρδαρον*, was set before the door, in which those washed themselves who were polluted by the touch of the dead body.

CHAP. IV.

OF THE FUNERAL PROCESSION.

TO CARRY the corpse out of the house, was termed *Ἐκφέρειν*, *Ἐκκομιζειν*, whence are derived the substantives *Ἐκφορά*, *Ἐκκομιδή*.

The time of burial was not limited. Sometimes bodies were kept seventeen days before they were interred.

The body was carried out, at Athens, before sunrise, according to law. But by the other Greeks, this ceremony was performed by day and not by night: notwithstanding which, torches were used.

The bearers usually carried the corpse upon their shoulders. Sometimes the body was placed on a bier, instead of which the Lacedaemonians used a shield.

In the funeral procession were the relations of the deceased, and other persons, men and women, who were invited to this ceremony. But in some countries, none but the relations of the dead could attend his funeral. At Athens, by a law of Solon, all women under sixty years of age were excluded from these solemnities.

The procession was commonly on horseback or in carriages.

CHAP. V.

OF MOURNING.

ON the death of a friend, the Greeks secluded themselves from games and public solemnities, from entertainments, and from every scene of gaiety. They used no wine ; the light itself was too cheerful for them ; and they courted only dark shades, and lonely retirement.

They divested themselves of all ornaments, and laid aside their jewels, gold, and whatever was rich in their apparel.

Their mourning garments were always black.

They tore their hair, and shaved their heads : their hair they either threw upon the dead body, or upon the funeral pile. In extreme grief they even rolled themselves in the dust and mire. It was customary also for them to sprinkle ashes upon their heads ; and when going abroad, to cover themselves with a veil.

They smote their breasts with their hands, and tore their faces, crying with a lamentable tone "*E*, "*E*, or *Ai*, *Ai*.

They employed mourners and musicians to increase the solemnity, called "*Εξαρχοι θρήνων*, those who began the plaintive tones. They walked at the head of the procession, and by the melancholy strains they sung, deeply affected the whole company. These strains were termed *Ολοφυρωτοί, Τάλεμοι, Αίνοι, Αίλετοι*.

These vocal mourners sung thrice,—during the procession, around the funeral pile, and around the grave. Flutes were likewise played at funerals, to heighten the solemnity.

CHAP. VI.

MANNER OF INTERRING AND BURNING THE DEAD.

IN early times they buried their dead. This was the custom in the reign of Cecrops, 1080 B. C.

The body was laid horizontally in the coffin, with the face upwards. The Athenians so placed the body that the face might look towards the rising sun ; but the Megarensians, in an opposite direction.

Hercules is said to have introduced the custom of burning dead bodies, which afterwards became general in Greece.

The *piles* of wood on which the corpse was placed, were termed *Πυραι*, upon which they threw various animals, odors, and perfumes.

Persons of rank, had a number of slaves or captives burned with them ; and soldiers, their clothes and arms. The pile was lighted by some of the nearest friends or relations of the deceased.

At the funeral of generals, the soldiers, with the rest of the company, made a solemn procession three times round the pile, from right to left, in honor of the deceased. This was called *Περιδρομή*.

While the pile was burning, the friends stood and made libations of wine, calling on the deceased by name. After it was consumed, they extinguished the fire by pouring wine upon it.

The relations then collected the bones and ashes, which office was called *Οστολογία*. The bones were sometimes washed with wine, and anointed with oil.

The bones and ashes were then deposited in urns, called *Κάλπαι*, *Κρωσσοί*, *Λάρνακαι*, *Οστοθήκαι*, *Φιάλαι*. They were made of wood, stone, silver, or gold.

CHAP. VII.

TOMBS AND MONUMENTS.

THE Greeks used to inter their dead without their cities, commonly by the sides of their high-ways, that they might not contract pollution by touching the corpse, or be incommoded by its smell.

They sometimes however, buried their dead in an elevated part of the city. This was an honorary distinction, rendered to those who had signalized themselves in the service of their country. But Lycurgus allowed the Lacedaemonians to bury their dead within the city, and even about the temples.

In the earliest periods of Greece, their tombs were commonly caverns, dug in the earth, called *Χιόγαια*. Those of succeeding ages were paved with stone and arched over.

A *mount* was raised over the grave, commonly of earth, called *Xōμα*. To erect it, was termed *Xέειν σῆμα*. Tombs of stone were polished, and adorned with great art, and were therefore called *Ξεστοὶ τάφοι* or *Τύμβοι*.

The ornaments with which sepulchres were beautified, were numerous. They were, 1.—pillars of stone, termed *Στῆλαι*, on which inscriptions were engraved, indicative of the family and virtues of the deceased : 2.—images expressive of the disposition of the person. On the tomb of Diogenes was engraved a dog; on that of Archimedes a circle, and cylinder.

The objects of such monuments being to perpetuate the memory of the deceased, they were called *Μνημεῖα*,

Μνήματα, Σήματα. It was customary for them to pray for their friends, that the earth might lie light upon them.

Besides these sepulchres, which contained the remains of the deceased, they sometimes erected honorary monuments, which did not contain any of their remains, and were therefore called *Κενοτάφια, Κενήσια*, from *κενός, empty.*

Of these tombs, some were built in honor of those who had been interred in other places; and others, in honor of those who had been deprived of sepulture, whose *manes* they thought would wander in misery, for one hundred years, unless such a *cenotaph* were raised.

They invoked the ghost of the deceased, by repeating his name three times. This was done to invite the spirit of the deceased to enter the sepulchre.

CHAP. VIII.

OTHER HONORS PAID TO THE DEAD.

FUNERAL orations, in praise of the deceased, were pronounced at their tombs, particularly if they had rendered important services to their country. Funeral games also were instituted in honor of them.

After the funeral, the company assembled at the house of the deceased. Here an entertainment was provided for them, called *Περίδειπνον, Νεκρόδειπνον, Τάφος.*

The fragments which fell from the table were not lawful to be eaten, but were consecrated to the departed and carried to the tomb, for the sustenance of the *manes*.

In early times silence was enjoined at these feasts ; but afterwards, conversation was permitted, which generally turned on the virtues of the deceased. Hence the proverbial phrase arose, by which a bad character was strongly implied, *Οὐκ ἐπαινεσθεῖς οὐδὲ ἐν πειθείνω,* *you would not be praised even at a funeral entertainment.*

Lamps were sometimes burned in honor of the dead in subterranean caverns.

They usually decorated tombs with herbs and flowers, among which parsley was chiefly in use ; hence originated the proverb, *Δεῖται στέλιον,* *he has need only of parsley,* which was applied to a person dangerously sick, and about to die.

The rose was thought to be peculiarly grateful to the dead. It was customary to perfume the grave-stones with sweet ointments.

Sacrifices were offered, and libations made in cavities dug in the earth. The sacrifices which they offered to the dead were black and barren heifers, and black sheep, from the forehead of which they cut the longest hairs, which were first offered, and for that reason termed *Ἀπαρχαι* ; and to offer them, *Ἀπάρχεσθαι.*

The libations were of blood, water, wine, and milk : but the principal one was honey, being accounted *Θανάτον* *σύμβολον,* a symbol of death. The water used for these libations, was termed *Λουτρὸν χθόνιον*, or *Λουτρόν*, by way of eminence. At Athens it was called *Ἀπόνιμα.*

On the tomb of a child, the water was poured by a child ; on that of a virgin, by a virgin ; and on that of a married man or woman, by a woman, called *Ἐγχυτρόστρια.*

These sacrifices in honor of the *manes* were offered on the ninth and thirteenth day after the interment.

They were repeated in most of the states of Greece in the month *Αὐγούστης*, *November*.

Such were the honors which the Greeks paid to the dead, and which, in general terms, were called *Λογι-
ζόμενα Αἰκατα*, "Ostea, legal, moral, and religious obligations: for they thought that the living were bound, by every sanction, to attend to the obsequies of the dead.

TABLE II.

GRECIAN WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	oz.	dwt.	grs.	dec.
1 drachm,			2	16	9
10 drachms,			1	7	1 0
100 dr. or 1 mina,	1	1	10	10	
60 mina, or 1 talent, 67	7	5	0		

TABLE III.

GRECIAN DRY MEASURES.

The principal dry measures were the *Ξέστης*, *Xestes*, equal to a gill and a half, English: and the *Μεδιννος*, *Medinnus*, which contained about a bushel and three quarts.

TABLE IV.

GRECIAN MEASURES OF LENGTH REDUCED TO ENGLISH.

	Paces.	Ft.	In.	Dec.
<i>Δακτυλος</i> , the digit,				75
<i>Πλυμη</i> , the cubit,		1	1	5
<i>Πηχυς</i> , the longer cubit		1	6	1
<i>Οργυια</i> , the pace,		6	0	5
<i>Μιλιον</i> , the mile,	805	5		

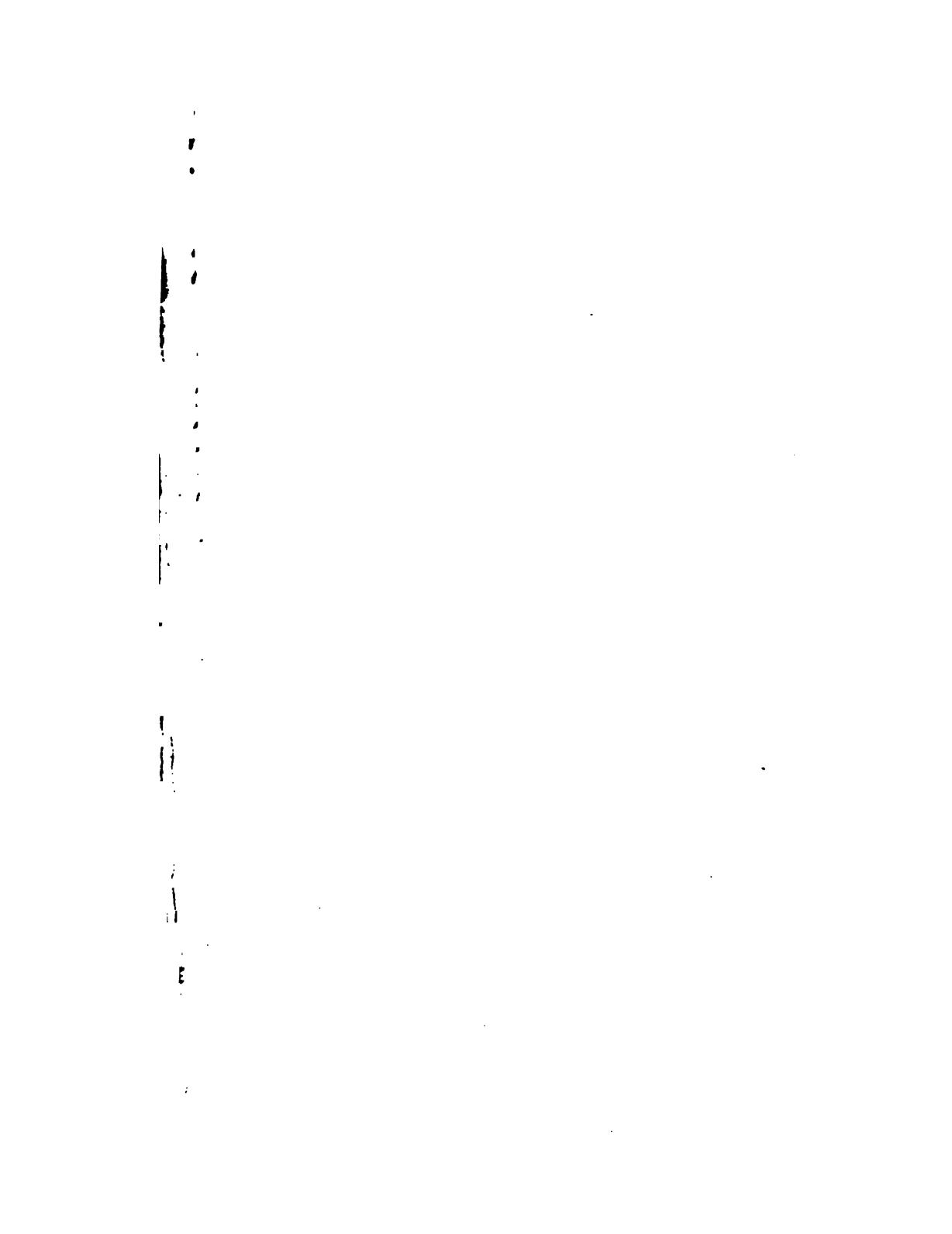
The *Ηλεθον*, or *acre*, contained 1,444, or, as some say, 10,000 square feet. As a measure of length it was 100 feet.

The *Παρασάγγης* was a Persian measure of about $3\frac{1}{2}$ English miles.

The Grecian foot was about equal to the English foot. 100 of the former equalled 100 feet 7 inches of the latter.

The *Στάδιον, stadium*, was equal to an English furlong. Hence 8 of them were equal to a mile.

FINIS.



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